

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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Dr. A. U. Boone, of Memphis, assisted last week in a revival meeting at Sardis, conducted by Pastor W. L. House.

Twenty-one churches reported to the first meeting of Hinds County Association. Eight churches reported no deaths.

Rev. T. J. Smith moves from Mathiston to Lagrange, Mo., where he enters college and will be pastor of churches nearby.

Dr. W. W. Hamilton sticks to his work as an evangelist in spite of the solicitation of one of the best churches in Mississippi.

The Baptist Courier of South Carolina gives the news that Rev. S. P. Poag has begun his work as pastor of First Church in Charleston.

Our sympathy goes with Dr. R. K. Maiden of the Word and Way in the death of his wife who goes at the Savior's call to the heavenly home.

Mr. and Mrs. Paul Montgomery, singers, are with Pastor J. M. Roddy, 311 Deadrack Ave. Knoxville, Tenn., in a meeting. They have an open date for Nov. 6-19

The calling off of the strike by railroad men met with universal public approval. What's the use of having a railroad labor board if its decisions are not obeyed?

Baptist preachers in New York are preparing to give Premier Lloyd George a great reception when he comes to attend the Conference on Limitation of Armaments.

A bishop of the Church of England, who died in July, left money to build a chapel in which once a year prayers are to be said for the souls of himself and his wife. Too late!

The two Methodist Conferences of South Carolina have put themselves on record as being unwilling to affiliate with the Interdenominational Sunday School Association.

An exchange thinks that if we are to have standards for our colleges, one item ought to be the exclusion of professors and text books which teach the Darwinian theory of evolution.

Three new mission stations have been recently opened in New Orleans, one of them for Spanish speaking people. The Baptist churches in the city have pledged \$5,000 to city missions.

One or more organizations keep the secular press busy advertising Mr. Roosevelt. If there is such a thing possible as making a great man out of one who has gone, these organizations mean to do it.

The Methodist Conference at Amarillo, Tex., over the protest of the bishop and the president of the college, retired Dr. Jno. A. Rice from the school where he has been teaching the doctrine of evolution.

The once a month churches are no longer satisfied with a man who comes to preach for them on Sunday and is then invisible for a month. Let the churches give a man a living and let him put his life into the churches.



Millsaps Building, Jackson, given to Millsaps College by the late Maj. Millsaps. J. H. Wells, Chairman of the Entertainment Committee for the Baptist State Convention, has offices on second floor of this building. Send him your name if you are coming to the Convention or to the Pastors'-Laymens' Conference, November 14-17. Do it now!

In response to Dr. Gunter's appeal sent out at the close of the month, the close of our Convention year, over \$57,000 came in the last two days. This made receipts for October over \$80,000.00, and for the convention year over half a million. For the period in which we are passing this is a great showing. Thanksgiving to God and to everyone who helped. These figures give only the money sent from the churches through the Convention Board in Jackson and not any money given direct to the various other boards or institutions.

Somebody asks why it is that the Holy Rollers are taking the country in some districts. Is it because the Baptists haven't got religion enough to hold it? It will certainly do the cause no good to sit down and complain about the Holy Rollers. It is for us to get up and get busy. Fifty percent of the country districts in Mississippi get no attention from Baptist pastors, and yet there are more Baptists in these districts than all other church members put together. How long will it be so?

STUDY OF JOHN FIFTEEN, ONE TO ELEVEN

This message about the vine and the branches was spoken by Jesus on His way to the garden of Gethsemane, and it has been the cause of much study and the study has resulted in widely differing opinions about what it teaches. The differences being largely the result of the students trying to make the message teach what they previously believed.

Calvinists, and all who hold with them on the question of salvation, take the position that the branches consist of all nominal Christians; that the fruit-bearing branches represent the real Christians, and the no-fruit bearing branches represent those who are merely nominal Christians. Some speak of them as "tied on" branches; while all Arminians in belief hold that the branches, both the bearing and non-bearing, represent genuine Christians, and that the non-fruit bearing Christians shall be cut off and destroyed because they fail to bear fruit. You see there is a marked difference between honest students.

Let us if possible, lay aside what we think about security and apostasy and study the message to find out just what it really teaches. The figure used is very striking and calls for very close study. Jesus says plainly in two verses, one and five, "I am the vine." In verse one He says "I am the true vine." Indicating that there was or might be, a vine that was not true. Isaiah in chapter five, speaks of Israel as a vineyard which God planted and which was disappointing because it brought forth wild grapes. Some think Jesus was contrasting Himself with that. Be that as it may, He said "I am the true vine and ye are the branches." He does not intimate anything about false branches or "tied-on" branches. He speaks of the branches as "in Me", which would imply actual connection with Him. By His own words, He implies that some of the branches in Him did not, or would not, or might not, bear fruit. He also says plainly that the Father is the vine-keeper, or vine-dresser, and tells that every branch in Him that does not bear fruit the Father takes away. Keeping the vine is strictly the Father's business. He has not left that to angels nor to men. He takes away the barren branches and prunes the branches that bear.

Let us notice closely the difference between the words used by our Lord in verse two and verse six. In verse two the Father takes away the non-bearing branch. In verse six, the non-bearers are cast away. Quite a difference. The word for "taketh away" in verse two, is "airei", from "airo", and is translated in the New Testament three times by the word "bear", twice by the words "bear up", once by the word "carry", four times by the words "lift up", once by the word "loose", once by the words "put away", twice by the word "remove", twenty-five times by the word "take", twenty-five times by the words "take away", and thirty-two times by the words "take up".

The words translated "cast forth" are "eblethe exo," from "ballo," which is translated in the New Testament by the word cast eighty six times, by cast out, four times, by lay three times by pour twice, by put thirteen times, by put up once, by send three times, by strike once, by throw twice, by thrown down once, and by thrust five times.

The Savior's use of words was not by accident nor by haphazard, therefore to me the words, "Every branch in me that beareth not fruit, He taketh away" are very significant. They suggest God's pity and not His condemnation. When He sees that a branch in Christ is so weak, or so envied or so afflicted that it cannot or does not bear fruit, He takes it away. His purpose for the branches in the vine in this life is fruit-bearing. If they cannot bear fruit they are not needed here, and they may hinder others, therefore He takes them away. That does not mean that all who die are taken away because they do not bear fruit, but simply that those who do not, or cease to bear fruit are taken away. They are

taken away in tenderness from the conditions that hurt and hinder them. Many a branch that has borne fruit ceases to bear. Circumstances overcome the fruit-bearing power. The Father sees it and takes them away. It is often a mercy to do that. I think I have seen such cases.

He does not cast them away, but takes them away. I once knew a man who married the second time. He had a little girl and she was exceedingly displeasing to the wife and the poor fellow said, "I will take her away where she will not bother you," and with tenderest love he took her to his mother's home where she was tenderly loved and cared for. That word "airo" being thirty-two times translated take up, and four times lift up, does not suggest that the non-bearing branch is cast away by the Father, but that it is taken up, or lifted up to better realms where it can develop to His glory. Thank God, that He knows our weaknesses and our hindrances; and that He pities.

Jesus here declares plainly that fruit-bearing is the result of abiding in Him, and not simply of being in Him. There is quite a difference. To be in Him is the condition of all who have trusted Him to save their souls. To abide in Him is for those who are in Him to live in fellowship with Him. That is, to so live as to enjoy His fellowship. Scofield says, "To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share. On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing consciousness of these things, and of Him, but that nothing is allowed in the life that separates from Him." All of that is involved in fellowship with Christ.

Fruit-bearing is nowhere said to save. Its purpose is to glorify God. The word fruit, as used by Paul in Galatians 5:22,23 means the Christian graces of love, goodness, meekness, faith, etc. If Jesus used the word in the same sense here bearing fruit means the development of those graces in the Christian life. Many circumstances greatly hinder such development, and none can so develop unless they live in close fellowship with our Lord.

By admonishing the disciples, those whom He said were "clean," to abide in Him, Jesus showed that the abiding is the act of a disciple. An act for which each one is responsible for himself. We can live in fellowship with Him or we can fail to do so. Had this not been true He would not have given the admonition.

In verse five, Jesus shows clearly that the result of abiding in Him is fruit-bearing, not salvation. He is not talking about salvation but about fruit. Fruit for the glory of God. In verse ten He tells them that if they will keep His commandments they shall abide in His love. That is, they should enjoy the fulness of His fellowship. Many a poor Christian lives out of fellowship with his Lord. David was in that fix when he said "restore unto me the joys of thy salvation." Man and wife may live together and yet not live in fellowship, but it is poor living. So it is with Christians and Christ.

In verse eleven He tells plainly why He had spoken these words. He says, "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." He was not talking to them about being saved but about being blessed in this life. Previously he said "He that believeth in Me hath everlasting life." Here he is talking about fruit and joy. Salvation was not His subject, but fellowship and fruit and joy for His own in this life.

But some one may say, what about verse six? Does Jesus not say, "If any man abide not in Me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned?" Yes. But let us ask this question, does that refer to their souls being cast into hell? If so why does He say that men shall do that? Do men cast non-abiding Christians into hell when they die? You say, Oh no, men gather and burn the natural branches

True, but is He not here talking about the figurative branches? Are we not to conclude that men are the ones who will punish the real branches that do not live in fellowship with Him? Neither God nor demons are mentioned as punishing the non-abiding branches. That is true to fact. Men look on the backslidden Christians as dead branches. Men pick them up on the fork of criticism. Men censure them as hypocrites. Men make them burn with conscious shame here, by treating them with contempt; as weaklings, or as mocking hypocrites. If you doubt this, and are a real branch, a real Christian, try it by leaving off living in fellowship with your Lord and by going into sin. David tried it, and he said, "My tears have been my meat day and night, while they continually say unto me 'where is thy God.'" A man came to me once and said, "I am the most miserable man on earth." "What is the matter?", I asked. He said, "I am not fit to live with the Christians, and I feel all the time that sinners are treating me with contempt." God pity such! Men make them to burn with shame. Just as they did Peter that awful night when he denied his Lord. I know: for I have tried it.

That is what Jesus meant here. He was not talking about after death but now. Those who are not really Christians, but have professed to be, may go back into sin and not feel shame and burning of heart because of the treatment of men, but real Christians cannot. Jesus is here talking of this life. The lesson is concerning time and not eternity. We have missed it by making bearing fruit save the soul, or not bearing fruit damn it. If we abide in our Lord's sweet fellowship we shall bear some fruit, and shall be happy in Him. If we do not abide in His fellowship we will not develop in the Christian life and graces, and the gazing eyes of criticising men will make our very souls to burn within us for shame. As soon as we break fellowship with our Lord and enter into sin we begin to wither. Our Christian life withers. In short we shrivel as flowers without water. Then men begin their task of gathering and burning, and we feel the justness of their condemnation. This does not mean the soul will be sent to hell when we die, but it does mean deep burnings of heart because of the consciousness that we have sinned and broken fellowship with our Lord. Such are the teachings of this lesson, as I see them.

MORE ABOUT THE MOVIES

By J. B. Cranfill

In response to the article published recently in your columns, I have received a large number of letters, and have been strongly confirmed, by these replies to my request, in the conviction that the time is ripe in every way for the Christian men and women of America to do something to stem the tide of destruction and shame that is being borne in upon us by vicious pictures. Some of these letters have come from men high in our denominational ranks, both in point of service and responsibility. Many of them have come from gentle-hearted women—mothers—whose children are being engulfed in the maelstrom of the moving picture flood. A number are from quiet and consecrated country ministers, while others are from pastors of large city churches. I had extracts made by my secretary of all these letters and once thought of publishing them, but it would be a document too voluminous for your columns.

The remarkable thing about it all is that not one man or woman of means wrote me tendering financial assistance in so important an enterprise. Despite all this, I planned at one time to join in the creation of a \$50,000 corporation to undertake the task to which I referred in my former article. However, the more I went into the matter the more I saw that any company with a small capitalization would be entirely inadequate to the task that our Christian leaders and statesmen should undertake. For instance, there are twenty thousand or more moving pic-

ture theaters in America with an average daily attendance of twelve millions. Every ten days the entire population of America, by count, attend a moving picture show, and new shows are being on every hand as if there were never to be any end of them.

I found, moreover, that there are a few film concerns that are specializing in films for Sunday School and Church use, but a company that went into the matter of supplying our Sunday Schools and churches with the right kind of films would have to be a producing company, as well as a selling company, and that is why it would take so much capital to launch an enterprise of this character.

My mind remains unchanged that this is one of the most vital issues that ever confronted our people. I am still ready to join hands in the right way with men of means, who are willing to use their money thus for the glory of God and the salvation of our people. I would not want any man to join hands with me in an enterprise of this kind who would not in advance consider his investment, if you call it that, a contribution to a great cause. I do not want any job. I am one of the busiest men in America with the jobs I already have. Every hour of my time is taken, but if the hearts of men among us who have means are moved to lay their means under tribute to God in an enterprise of this sort, I will be willing to join hands with them. This enterprise, however, cannot be successfully launched on any small scale.

One issue that would immediately confront us would be the opposition of some of our good people themselves. One excellent brother—a pastor of some country churches—wrote me that the moving picture was worse than the saloon, and that there was not any element whatsoever of good in it and never would be or could be. We would need to educate good men of this type to the thought that there is no harm in a good picture, whether it is a moving picture or one that is simply hanging on the wall.

I am thus giving your readers briefly the result of my investigations. I am deeply grateful to the editor for having published my former article and thank him in advance for giving this article also to his subscribers. In an older day when God's people reached the river Jordan, which was at high flood tide, they paused for God's leading, and God heard their cry. We are confronting another flood tide far more menacing than the river Jordan ever was, and God still reigns. Who will be our Joshua to lead us through the swelling tide of this stream of unwholesome amusement that is threatening to engulf, not only the present but future generations?

AN ACCOMPLISHED FACT

L. J. Vart Ness, Cor. Sec'y

For two or three years the Southern Baptist Convention has had a Committee on the Legal Status of the Boards, which has been investigating the important subject of the chartering of our various institutions and organizations.

The Sunday School Board through this period has been earnestly striving to meet the wishes of the Convention in every way and to safeguard the properties which are held in trust by us for the Southern Baptist Convention. In the course of our investigations we discovered that in Tennessee there was need of special legislation for chartering Baptist institutions and organizations. The law recognized "churches" and "denominations", but these were declared to be synonymous terms, and there was no recognition of the Baptist form of procedure but rather of ecclesiastical organizations with actual powers. We therefore introduced a bill into the last Legislature providing for the organization of Sunday School boards to be controlled by Baptist bodies. The phraseology may be of interest to the general reader for so far as we could find it is the first time our Baptist language has been thus expressed.

"And to provide that such Board or boards

may be affiliated with, or controlled by a convention, or conventions, or an association, or associations, whether voluntary and unincorporated, or incorporated under the laws of this state, or any other state, and composed of members, delegates, representatives, or messengers of or from any church or religious association organized and conducted under the congregational form of church government".

The Committee on Legal Status visited Nashville in the early spring and were informed as to the various steps we had taken. They gave very hearty approval to what we had done and at the last session of the Southern Baptist Convention recommended that the Sunday School Board re-incorporate under this new law, which they deemed so satisfactory as to recommend it to all the other boards as a procedure which they might safely follow.

I wish now to report that the Sunday School Board, following the instructions given at Chattanooga, has re-incorporated under this new law, and the entire assets have been legally transferred to this new Board.

It may be of interest to read the section of our charter which provides for direct control through the Southern Baptist Convention:

"In all things to be governed and controlled by the rules and regulations prescribed by the Southern Baptist Convention, so far as the same are consistent with the Constitution and laws of the State of Tennessee and those of the United States."

"The persons named in the charter as incorporators shall constitute the members of the first corporate board of the Sunday School Board, and they shall hold office as members until such time as their successors, or the successors of any of them, may be chosen by the Southern Baptist Convention. Said Southern Baptist Convention is hereby authorized and empowered to prescribe the terms of office of such members, the number that may constitute the Board, not exceeding fifty nor less than five, and elect the successors of the members as their terms expire, and provide for the filling of vacancies in the interim. Said Southern Baptist Convention shall have the right and power to determine what offices may be necessary for the conduct of all the business of this Sunday School Board, and at their pleasure may fix the terms of office and elect such officers, or may, at the pleasure of said Southern Baptist Convention, delegate such power and authority to this Sunday School Board or the members thereof."

I am today writing to the Chairman of the Committee on Legal Status reporting that the Sunday School Board has carried out in full the instructions of the Convention and that we have safeguarded in every way the interests of the Convention. We believe we are now beyond question under the absolute legal control of the Southern Baptist Convention, and that our assets are assured as the property of that body, and therefore of the Baptists of the South.

WOMAN'S MISSIONARY UNION AUXILIARY TO MADISON COUNTY ASSOCIATION

The W. M. U. of Madison County Association met with the Flora W. M. U. on October 4th, for its First Annual Meeting, with Mrs. L. H. Yarborough, presiding. Mrs. C. W. Lorange, of Flora, conducting devotions, using for her subject Consecration.

The Superintendent's report and message were brought just after the singing of the Annual hymn, and the repeating of the Watchword for the year, of which just a few points will here be mentioned: There are only 10 churches in the entire county (and two of these have less than 5 women each in them) and at the time of the organization of Madison County Association, there were 4 W. M. S. far from being Standard, only one of these having ever held a Mission Study Class. At this time there are 6 W. M. S., 2 Y. W. A's., 2 G. A's., and 3 Sunbeam Bands. Three of these W. M. S. are organized on the Circle plan. The Superintendent called on each

President to make a two-minute talk from her local society, and response was made from every society in the Association, and the Canton Society displayed her beautiful Wall Standard of Excellence Chart, which showed that this society had gone far beyond the expectations of even the most optimistic, in all points. The Superintendent emphasized one thing that had been especially instrumental in making this splendid year's record was the fact that the Societies and Auxiliaries had provided the Superintendent and other leaders with an expense fund, which amounted to \$40.95. This Association gave to the training-School Scholarship Fund \$25 besides \$30 to buy raincoats for two of the girls. Some Future Aims set: A Society in every church, every woman in the church a member of the society; at least 2 Young People's organizations in each society; and the entire Association sown down in Mission Literature and Classes. May we find as did the Psalmist, "Thy Word have I hid in mine heart that I might not sin against Thee". That we may know that the Word of God is as truly necessary to the spiritual growth as food is to the physical growth, and that the Word of God must be hid in our hearts if we are to bring forth fruit worthy of the Master. And may we in this, our second Associational year, realize as we have never before that "Only by listening to His voice can we get the guidance that we need in solving the problems and perplexities that are ours. Appeals were made to those Standard Societies and Circles to look around and consider "Am I my brother's keeper?" And to realize the responsibility to the Society, without a pastor possibly, and the opportunities that come to some, and that the Mother Spirit would prevail and those weaker societies Circles be adopted, until they are nurtured to the point that they in turn become strong and can help others. "Whatever thy hand findeth to do, do it with thy might."

Mrs. Fred Hammack, of Flora, reported on Mission Study by using an attractive poster, which showed exactly what each Society had done along the Mission Study lines.

The Personal service report was made by Mrs. T. C. Riddick of Canton, which showed that splendid work had been done along this line, the Personal Service Leaders were called for, a number were present.

The Periodical report was made by Miss Lucy Cox, of Madison, by an attractive poster, showing exactly how the Periodicals stand in the Association, and there was also an illustration that showed exactly how the spiritual life thrives by reading of the Denominational Periodicals, and how it shrivels without them. Also many good suggestions were given as to how to get the Periodicals read after they were placed in the homes.

Miss Camille Williams, of Lula, gave report on Young People's Work.

Mrs. C. E. Anding, of Flora, gave a report on Stewardship, and she appealed to each woman to sign her Stewardship Card and to use her Tithing card, and she made Stewardship real to many who had never understood what was expected in this line of work. She appealed to the women to study Stewardship and Missions and to be real Stewards for the Master.

Mrs. C. F. Mansell, of Camden, led the afternoon devotions.

Mrs. Crisler, of Flora, discussed the Associational Standard of Excellence and it was seen that Madison county W. M. U. failed slightly in two points, namely: one society failed to send a representative to the Annual District Meeting, and that point with reference to Periodicals was not met.

The Union then adjourned to go to the regular meeting of the Association in the Baptist Church, where upon invitation the Superintendent read the report on Woman's Work, and also gave a report of the local Associational Work, and was also asked to ask the Association for anything that the Union needed.

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EDITORIAL.

IS THERE A NECESSARY CONNECTION?

Is there a necessary connection between the unionizing tendency among some of the denominational leaders and the tendency to deny the divine authority and infallibility of the Bible? There is no doubt that these two movements among theological and ecclesiastical representatives exist. And there can be no question that they appeared if not contemporaneously, at least very close together in point of time. It will hardly be questioned, either, that many leading advocates of both movements are the same men. The forces seeking denominational disintegration, federation and amalgamation have swooped down upon us at the same time that we are attacked by the cohorts seeking to take away from us the infallible word of God. Is there any kind of kinship among these invaders?

We ought to recognize that in the fight to promote the interests of the Kingdom of God, our conflict is not with flesh and blood, it is not with individual men scattered here and there. It is not with man at all. There is an invisible spiritual world power behind the activities of men which operates with the strategy of a field-marshal, and keep in touch with and control of all the forces opposing the Kingdom of God. We ought to keep in mind that our "wrestling is against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly realms." We have not a battle to be fought merely but a campaign to confront. We have not a mere attack on one front of our faith, but an assault to meet along the whole line of our belief and our program of work.

Let it also be kept in mind that faith in us corresponds to the morale in an army. That is faith in the truth which we hold and preach, faith in the righteousness of our cause, faith in the value of this truth, faith in its power to bring victory, and faith in Him who gave us the truth, established the Kingdom and guides all our activities. To destroy the morale is to paralyze the whole army. To weaken or destroy faith in the great body of Christians, is to disintegrate the body and disrupt the whole program of work. Let nobody suppose that faith in the great facts and truths of the Bible may be hamstrung and yet the spirit of Christianity will survive.

But getting back to the original question; Is there any necessary connection between this effort to lessen the authority of the Bible, and the overriding of distinctive denominational conviction and the undermining of denominational integrity? We believe that there is and that it will appear to anyone who studies the subject closely. Is it not the same voice which says, "The Bible is not to be taken as an absolute and inerrant guide but an example of a highly develop-

ed spiritual sense, more or less accurate and helpful;" which also says there are minor matters in the Bible about which we need not be disturbed, and which may be safely and profitably set aside for the larger benefit which we may derive from the union of all believers into one big corporation? Not to say anything about the folly of trying to bind all material things into one bundle by abolishing the law of gravitation, to get all believers into one faith by abolishing truth; this process of ignoring truth for the sake of union is abolish the authority of the Word of God and put expediency and human judgment in its place. What is this but to deny the infallibility of the Word of God, to flout its authority and reduce it to the plane of any other good religious treatise which we may follow or not according to our individual caprice?

Now this is exactly what is happening, what will logically and inevitably happen to people who base their ecclesiastical policy upon expediency and their religious practices upon convenience or human preference. The people who say "We will baptize you in anyway you prefer to be baptized, base their action not on the expressed will of God in the Bible, but upon the human will. The people who say, there is no expressed command in the Bible to baptise infants, but it may be deduced as an inference or as a helpful means of tying the children to the church, have abandoned the Book as authority and have begun "teaching for doctrines the commandments of men." These people have felt the shaking ecclesiastical system trembling over their heads under such assaults upon the Bible and realizing that the complete demolishing of their house is coming, they are willing to flee to some conglomerate union and take satisfaction in the destruction of all denominations. With them it is "A plague upon all your houses." You may do away with all denominations which have their faith built on the sand of human preference and will, but the gates of hell will not prevail against one built on the truth of God's Word.

Pastor H. A. Tupper of First Church, Washington, D. C., declined an increase of \$1,000 to his salary until the church paid the Campaign pledge to date. And they have gone to work to do it.

In cidentally we heard that over sixty were added to the church at Brookhaven during the meeting in which Pastor J. A. Taylor was assisted by Rev. R. Q. Leavell. We rejoice with them.

The Government has employed a member of the Knights of Columbus to investigate the Ku Klux Klan. Now we respectfully suggest that a member of the Ku Klux Klan be employed to investigate the Knights of Columbus.

A seventy-five per cent deflation hit the farmer a year ago. A twelve per cent deflation hit the railroad men this last July and we have a strike. If the farmers would raise their own food crops they might afford to strike.

The Mid-winter Christian Workers School at the Bible Institute in New Orleans will be held at the time Gypsy Smith holds his meeting there. Many of our Mississippi preachers attended last January and were greatly benefited.

A lady getting subscribers for the Record in her church told the writer the other day that she is determined that every family shall have the paper if she has to pay for some of the subscriptions herself. That's the spirit that wins.

The Baptist Message says the City Council of Atlanta, Ga., passed a resolution condemning the secret order of the Knights of Columbus and sent a copy to the New York World to expose them but the New York World refused

to publish it. Many things that the daily papers don't publish would make good reading and help morals.

Evangelist E. Floyd Olive has moved from Birmingham to Iron City, Tennessee, and is open for evangelistic work in November and December. He expects to attend the Mississippi Convention in Jackson.

Secretary of the Treasury, Mr. Mellon, has decided that beer may be sold for medicine, and the breweries are kindling their fires for a big run. This is one of the devil's jokes. But he laughs best who laughs last. Congress has a word to say yet.

Dr. Burroughs, Educational Secretary for the Sunday School Board has issued a beautifully illustrated booklet giving the record of the past year's Sunday School Teacher Training in our Baptist schools, colleges and seminaries in the South. It is a great showing.

Dr. Laws, of the Watchman Examiner, says that recently he heard a distinguished minister from abroad, who has been hearing prominent American preachers, say that according to his observation those who preach the "larger gospel" are preaching it to the smaller congregations.

Former Emperor Karl of Austria Hungary is now being fed with a spoon by his wife, as he waits to see what disposition the Hungarians will make of him since his effort to regain the throne collapsed. He seems to have collapsed physically, though his wife retains her composure.

The experience of Andoniram Judson in going to a Theological Seminary before he was converted to seek the light has been repeated in the case of a Jew who went this session to the Fort Worth Seminary, where he was converted and will give his life in missionary work among Jewish Jews.

The word and Way says that Missouri Baptist General Association decided to work through the Southern Baptist Convention two years ago. Now there are only three churches in the state working exclusively through the Northern Convention and thirty-six churches divide their offerings.

More than 200 daily Bible schools were operated in China the past summer. More than 700 students did the teaching, eighty per cent of them giving their services absolutely free, not even receiving expenses. Shanghai College has established a regular course for the training of these workers. —EX.

Brother B. C. Cook has resigned at Pasca. goulia and is willing to get acquainted with any other church with a view to the pastorate. He believes in the whole Bible and the whole program of denominational work. He has had several years experience in the pastorate, has built churches and parsonages and done the work of an evangelist.

We have just read the new book by Dr. G. W. McDaniel of Richmond, "A memorial Wreath", published by the Baptist Standard of Texas. It consists of four remarkable addresses on Dr. B. H. Carroll, Dr. J. B. Gambrell, On Men Who Fell in the World War, and Lee's Veterans. Dr. McDaniel is one of the clearest thinkers and most forceful speakers among Southern Baptists. He knew Dr. Carroll as few other men did, and his love and admiration for him fitted him for this memorial address. His address on Dr. Gambrell is also inspired by close knowledge and genuine admiration. The other two addresses are truly patriotic outbursts of oratory and would wake a man who had sleeping sickness.

Convention Board Department

R. B. GUNTER, Cor. Sec.

BOOKS OPENED NOV. 1st

While the books closed Oct. 31, they opened the morning of Nov. 1st to begin a new convention year's work. There should be no let up in giving. The needs are just as great as ever. And now is the time to begin to make a good report a year hence. People get into trouble over their pledges simply because they permit themselves to get behind. To delay the payment of your pledge is like delaying to comb your hair. Pay now and make it easy for next spring. Save the Board the expense of a round-up campaign by paying while you have it. Make God first.

Requests for Help

There are some things to be borne in mind by the church which makes application for the Board's assistance.

1. It should be remembered that the money applied for is given by members of other churches; not by some millionaire.

2. That some of the members who give to this fund are poor widows whose hands are large and rough from hard toil which begins with early dawn and continues until late at night.

3. That some men who contributed to this fund have borrowed the money with which to pay pledges and have paid eight per cent interest on it.

4. That others have denied themselves the needed comforts of life in order to make good their vows; they are wearing their old clothes, hats and shoes.

5. That if a church which is able to help itself receives donations from the Board that church is hurt rather than helped.

6. That if your members are wearing large diamonds and riding in Super Sixes and Packards while widows at the wash tubs and in the factories are contributing to your church build- ing fund and to your pastor's salary, you are pampering parasites and bringing down the condemnation of Jehovah upon the church.

7. That if you are unable to build and unable to pay your pastor and if you need a church house and a pastor, then you should receive, without any humiliation, the appropriations of the Board, for it is good for the widow and for the man who pays interest on money to have part in helping those who cannot help themselves. The Master came for this purpose; to help the helpless and in order that the poor might have the gospel preached unto them.

Congratulations; Mr. Jesse E. McGee and Miss Clifford Mitchell were united in marriage Oct. 29th. At home at Guntown.

Terry Senior B. Y. P. U. has secured its ratio of tithers already without waiting for the special week to come. There is nothing like being early on the ground.

They've got a job on their hands. Members of the Junior and Senior classes at the University have formed a dancing club to "keep dancing on a high plane."

Not for years has Hattiesburg had such a religious awakening is the report of the meeting at the Main Street Church in which Pastor J. E. Wills was assisted by Dr. Austin Crouch, of Jonesboro, Ark. There were over 100 accessions.

It is announced in the Commercial Appeal that the University of Mississippi gets most of the boys who go from Prof. Brown's School, Mississippi Heights Academy. One more argument for Baptist Academies.

This from Washington:
Members of the clergy, the great majority of

them with war experience and graduates of the army chaplain schools at home or in France, are well represented in the officers corps of the army. About 600 commissions as reserve army chaplains have been issued. They include five majors, 60 captains, and the remainder lieutenants.

By denominations the distribution is as follows:

Roman Catholic 165, Methodist 115, Baptist 91, Presbyterian 71, Episcopal 54, Disciples of Christ 31, Congregational 23, and other sects 12.

There are now 181 chaplains in the regular army, that number including 41 Methodists, 39 Roman Catholics, and 26 Baptist clergy in the larger denominational groups.

TITHING CAMPAIGN

The tithing campaign is getting in full swing. Literature has been sent out to the County Directors for distribution among the churches. This literature consists of our official tract on the tithing campaign, the covenant cards to be signed by the tithers and the official report blank for the churches to make their reports direct to the Convention Board Office after they have completed the campaign for enlisting tithers.

In order that every church may know who its county director is, we are publishing below a list of the county directors with their addresses. If you do not get the literature you should write to your county director.

We will not undertake to distribute a great deal of extra literature on tithing, but we will keep some good articles running in the Baptist Record from week to week which may be used very helpfully in teaching tithing either from the pulpit or in the various church organizations. We also recommend that the tract we are furnishing shall be taught in the various church organizations and read by the pastors from the pulpit.

Following is a list of county directors:

County	County Director	Address
Copiah	Rev. F. M. Purser	Hazelhurst, Miss.
Hinds	Dr. H. M. King	Jackson, Miss.
Holmes	Rev. B. Simmons	Pickens, Miss.
Madison	Mr. Fred Hammock	Florida, Miss.
Rankin	Rev. S. T. Courtney	Florence, Miss.
Simpson	Dr. J. P. Williams	Mendenhall, Miss.
Sharkey	Rev. J. A. Barnhill	Rolling Fork, Miss.
Smith	Rev. W. R. Allmon	Mize, Miss.
Warren	Rev. J. C. Greenoe	Vicksburg, Miss.
Yazoo	Rev. Lee B. Spencer	Yazoo City, Miss.
Bolivar	Rev. B. L. McKee	Cleveland, Miss.
Carroll	Rev. J. T. Upton	Carrollton, Miss.
Coahoma	Rev. O. P. Estes	Lyon, Miss.
DeSoto	Rev. J. L. Price	Hernando, Miss.
Grenada	Rev. W. E. Farr	Grenada, Miss.
Humphreys	Rev. S. G. Pope	Belzoni, Miss.
LeFlore	Dr. J. W. Storer	Greenwood, Miss.
Montgomery	Rev. J. H. Hooks	Winona, Miss.
Panola	Rev. W. L. Howse	Sardis, Miss.
Quitman	Rev. W. O. Blount	Marks, Miss.
Shuford	Rev. Webb Brame	Drew, Miss.
Sunflower	Rev. J. J. Mayfield	Charleston, Miss.
Tallahatchie	Rev. B. F. Whitten	Coldwater, Miss.
Tate	Rev. H. B. Price	Tunica, Miss.
Tunica	Rev. T. W. Green	Greenville, Miss.
Washington		
Alcorn	Rev. C. C. Weaver	Corinth, Miss.
Benton	Rev. W. B. May	Ashland, Miss.
Calhoun	Mr. A. A. Bruner	Pittsboro, Miss.
Chickasaw	Rev. W. A. Sullivan	Okolona, Miss.
Itawamba	Mr. A. D. Graham	Fulton, Miss.
Lefayette	Rev. R. Q. Leavell	Oxford, Miss.
Lee	Rev. Chas. Nelson	Shannon, Miss.
Marshall	Rev. E. L. Wesson	Holly Springs, Miss.
Monroe	Rev. J. M. Walker	Aberdeen, Miss.
Pontotoc	Rev. F. Z. Huffstatter	Toccpola, Miss.
Prentiss	Rev. E. S. Summers	Booneville, Miss.
Tippecanoe	Rev. B. F. Brooks	Iuka, Miss.
Tishomingo	Dr. J. F. Tull	New Albany, Miss.
Union	Dr. Wayne Allston	Water Valley, Miss.
Yalobusha		
Attala	Rev. H. T. Vaughan	McAdams, Miss.
Choctaw	Rev. H. M. Whitten	Weir, Miss.
Clay	Rev. E. J. Caswell	West Point, Miss.
Kemper	Rev. H. C. Joyner	DeKalb, Miss.
Lauderdale	Rev. E. E. Huntsherry	Meridian, Miss.
Leake	Rev. N. A. Edmonds	Carthage, Miss.
Lowndes	Rev. J. F. Sansing	Columbus, Miss.
Neshoba	Rev. R. L. Brelan	Philadelphia, Miss.

How to Help and Not Hurt

Our Foreign Mission work is incomparably the greatest enterprise which Southern Baptists are conducting. The Foreign Mission Board has vastly larger tasks to perform and increasingly larger necessities to meet than any other agency. The work has been enlarged as no other work has been or can be enlarged. How can Southern Baptists help this great Christian work without hurting themselves or hurting any other good cause? We answer:

1. Pay your Campaign pledge.

2. Provide for Foreign Missions in your Will. Do it now. You have made most of your gifts while living to home enterprises. Take care of Foreign Missions in your Will. Foreign Missions presents the needs of all departments of Christian work, and these needs in 18 nations of the earth where religious distress is most appalling. Make large provisions in your Will for this large task.

Foreign Mission Board. You can secure these without cost of commission, hold them without taxes, and get your quarterly dividends without expense of collector.

Write for information about Wills and Annuities.

J. F. LOVE, Cor. Sec'y
Box 1595, Richmond, Va.

Newton	Rev. W. H. Thompson	Newton, Miss.
Noxubee	Rev. J. F. Brock	Macon, Miss.
Oktibbeha	Rev. J. D. Ray	Starkville, Miss.
Scott	Rev. Owen Williams	Forest, Miss.
Webster	Rev. W. E. Fendley	Esopora, Miss.
Winston	Rev. L. A. Moore	Louisville, Miss.
Clarke		
Covington	Rev. T. R. Willett	Shubuta, Miss.
Forrest	Rev. W. R. Beckett	Mt. Olive, Miss.
George	Rev. W. F. Yarborough	Hattiesburg, Miss.
Green	Rev. A. R. Loftin	Lucedale, Miss.
Hancock	Rev. L. B. Golden	Leakesville, Miss.
Harrison	Mr. W. W. Stockstill	Bay St. Louis, Miss.
Jackson	Rev. J. L. Boyd	Biloxi, Miss.
Jasper	Rev. L. I. Thompson	Moore Point, Miss.
Jones	Rev. J. L. Hughes	Bay Springs, Miss.
Lamar	Rev. J. E. Cranford	Laurel, Miss.
Pearl River	Rev. J. N. Miller	Lumberton, Miss.
Perry	Rev. H. H. Webb	Poplarville, Miss.
Stone	Mr. J. E. Johnson	Richton, Miss.
Wayne	Rev. J. E. Barnett	Wiggins, Miss.
	Rev. E. H. Garrott	Waynesboro, Miss.
Adams		
Amite	Dr. W. A. Borum	Natchez, Miss.
Claiborne	Rev. C. T. Johnson	Liberty, Miss.
Franklin	Rev. S. P. Morris	Port Gibson, Miss.
Jefferson	Rev. W. A. Green	Meadville, Miss.
Jefferson Davis	Rev. J. A. Landers	Fayette, Miss.
Lawrence	Rev. J. A. Lee	Prentiss, Miss.
Lincoln	Mr. D. M. Lee	Monticello, Miss.
Marion	Rev. J. A. Taylor	Brookhaven, Miss.
Pike	Rev. W. R. Cooper	Columbia, Miss.
Walshall	Rev. W. A. Gill	McComb, Miss.
Wilkinson	Rev. W. A. Roper	Tylertown, Miss.
	Rev. A. P. Scofield	Woodville, Miss.

Dr. Moton, the Principal of Tuskegee Institute for Negro students recently made a tour of Mississippi speaking in various places in the interest of better relations between negroes and white people. We heard his addresses in Jackson and in Clinton. He speaks to both colored and white hearers. In Jackson the audience at the fair grounds was mostly of his own race. In Mississippi College chapel at Clinton there was a great congregation of white people and a few negroes. The speech was who'some and constructive throughout. Dr. Moton has a sound heart and a good head. He is doing a splendid work for his own people and he is getting the ear and sympathy of white people and giving them a proper insight into the negroes point of view and aspiration. He pleads for justice and kindness, for good will and mutual confidence and cooperation. He believes rightly that Christian education has helped his race immensely and will help them vastly more. We pray God's blessing upon him and the work and people he represents.

SOME OBJECTIONS TO TITHING ANSWERED J. G. Bow, D. D., Louisville, Ky.

1. The non-tither says with Paul, "For ye are not under the law, but under grace." But he quotes scripture like the devil. He leaves out the things that do not suit his purpose. Paul immediately says, "What then? Shall we sin, because we are not under the law but under grace?" Will you claim exemption from duty because you are under grace? Someone has said the man who has less gratitude and love under grace than under law is a disgrace.

Obedience is the evidence of love. Samuel said, "To obey is better than sacrifice," and Jesus said, "If a man love me he will keep my words."

A gift is an expression of love. God loved the world and gave His Son, Jesus loved us and gave Himself.

Now we are saved by grace, are under grace. Will we love God less than the Jew who was under the law? Shall we with less gratitude show less love, by withholding more from God than those under the law?

2. He says it originated with the Jews, and to require Christians to tithe places them under the law of the Jews, and that it is Judaizing. That cannot be true, for tithing is older than the Jewish nation.

When Abraham met Melchizedek and paid tithes unto him, there was as yet no Jewish nation.

When Jacob slept at Bethel, and God verified unto him the promise made unto his fathers, when he saw the wonderful vision of the ladder reaching from earth to heaven, and God stood above it and blessed him, Jacob said, "Of all that thou shalt give me I will surely give the tenth to thee."

When the Jews became a nation God in His wisdom and love had them adopt the tithe it began before the nation. Was adopted by them at the command of God. Did not originate with them.

3. The objector says the law was annulled, done away. What law? He assumes that all law pertaining to the Jews was abrogated. Then the moral law is not in force, is not binding now. In that case he can lie, and steal, and kill, and desecrate the Lord's day, and covet his neighbor's goods, commit adultery, and so on to the end of the catalogue.

Paul said, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Yes, the law requiring animal sacrifices was annulled, the Passover was done away with. Because these sacrifices were types of the "Lamb of God that taketh away the sin of the world." "For us even Christ our passover is sacrificed for us." Only such things as were fulfilled in the coming and life and death of Christ were done away. Paul said, "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. Again, "Blotting out the handwriting of ordinances that was against us, which were contrary to us and took it out of the way, nailing it to His cross." Col. 2:14.

4. Again the objector claims the whole thing was annulled by Paul, when he said, "Upon the first day of the week, let everyone of you lay by him in store as God has prospered him, that there be no gatherings when I come." 1 Cor. 16:2. Mark you, there is a definite proportion. "As God has prospered." And no where is there an intimation that God demands less than one-tenth. He required this of the Jews, "Will a man rob God? Yet ye have robbed me. But ye say, 'wherein have we robbed thee'. In tithes and offerings. Ye are cursed with a curse, for ye

have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in my house."

Now God was not speaking of spiritual offerings, but material tithes.

5. But the objector claims that Jesus never commanded the tithe.

Near the beginning of his ministry, Luke 11:42. He said, "Woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God, these things ought ye to have done, and not to leave the other undone."

Near the close of His ministry He said in Mat. 23:23, "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anisee and cummin, and have omitted the weightier matters of the law, judgement, mercy and faith, these ought ye to have done, and not to leave the other undone." At least twice in His public ministry Jesus said, ye ought to tithe. But for the inordinate love of money, covetousness which is idolatry, no one would have thought of such a plea.

6. But the objector says Jesus was talking to the Jews and therefore it does not apply to us.

Nearly all the recorded sayings of Jesus were spoken to the Jews, and if this argument holds against tithing you cut yourself out of nearly all the promises, provisions, comforts, blessings and hopes of the gospel. How often you have referred the heavy hearted sorrowing soul to the invitation of Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest." But is was spoken to the Jews, and according to your reasoning, does not apply to us. No comfort here for earth's sorrowing ones.

Then the Beatitudes. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." But you dare not appropriate the promise, if the meek, they that hunger after righteousness, the things Jesus spoke to Jews does not apply to us. Of the other blessednesses, the mourner, the merciful, the pure in heart, the peacemaker, the persecuted, etc. All these things were spoken to the Jews, and is therefore not applicable to you, if for this reason, the command to tithe does not apply to you.

Oh, how we have doted on John 3:16, have preached about it, and begged sinners to believe it, have set it forth as the very epitome of the gospel. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." And, "He that believeth on me hath everlasting life". Again, "Him that cometh unto me I will in no wise cast out."

Blessed promises, gracious provisions, manifestation of mercy, grace and love. But stand back, sir! These things were spoken to the Jews, and you have no right to claim them if you will reject the saying of Jesus—"These things ye ought to have done."

Once more, turn over to John fourteen. Read it just once more. "Let not your heart be troubled: ye that believe in God, believe also in me. In my fathers house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there, ye may be also."

Now cut these blessed words out of your Bible, cast away the consolation that has comforted the hearts of all believers for nineteen centuries, as we thought of heaven and home, the home where Jesus and our loved ones are. If only the Jews were to tithe, because it was to them Jesus said, "These things ye ought to have done." Then in these blessed words you have no part nor lot. These words were spoken to the Jews. "Why call ye me, Lord, Lord and do not the things which I say?"

—WESTERN RECORDER—

THE CAVEMAN OF THE EVOLUTION ISSUE By T. T. Martin, Evangelist.

The seriousness of the Evolution issue, and the fearful, fatal consequences of accepting Evolution and believing in it are not realized by many real Christian people.

In the first place, much confusion is caused, and many of God's people are misled by the trimming, bordering on hypocrisy of some preachers and editors. They call progression or development Evolution, solely to curry favor with Evolutionists. They know that Evolution has a well defined meaning; yet they use the word, meaning progression or development, that they may stand in with Evolutionists, and their sympathisers and avoid the odium of standing against the fearful, fatal teachings, and that, when souls are at stake! For instance, they call the chicken hatching from the egg, Evolution! They call the development of the full grown stalk of corn from the grain, Evolution! They call the development of a child's mind into the mature mind, Evolution! They thus blind the people to the fearful dangers of the Evolution issue. They know better, but it saves their faces, and lets them stand in with the Evolutionists and avoid the odium that some of us have to bear in standing out against the fatal teaching and exposing it.

Evolution means that God did not create the separate species, that God did not create man, but that original protoplasm the first thing with life in it, evolved into a higher species, and this into a higher species for ages and ages until finally man was evolved, and that the first man was midway between modern man and the anthropoid ape, and that the first man did not have a plain language, but shivered with interjections, as animals in trees, and slowly developed language.

Now let the reader get the issue: Ten times Genesis says that everything brought forth "after his kind." If Evolution is true, then here are ten lies in the first chapter of Genesis. Genesis says that God created man in his own image. If Evolution is true, here is another lie in Genesis. Genesis says that Adam and Eve spoke in a plain language; but if Evolution is true, here is another lie in Genesis. But the Savior endorsed Genesis as the Word of God. If Evolution is true, the Savior endorsed all these lies in Genesis as the word of God. If the Savior did not know they were lies he was ignorant and made a mistake; but Deity is not ignorant and does not make mistakes, therefore the Savior was not really God's Son, Deity. If he did know that these lies were in Genesis, then he wilfully lied and deceived when he said that Genesis is the Word of God. But the Son of God, Deity, would not lie and deceive, therefore the Savior was not the Son of God, not real Deity. But if he was not the Son of God real Deity, he could not really redeem us from our sin, and we are left in our sin. But if he was not God's Son, not real Deity, then his teachings have no authority from God—maybe there is no Hell anyhow and we don't need any Savior.

To show that this is what Evolution leads to, it has recently, after investigation been shown that only thirty-six per cent of the teachers of psychology even believe in the immortality of the soul; only thirty-three per cent of the teachers of biology and only thirteen per cent of the teachers of sociology believe in the immortality of the soul. If it has that effect on the teachers, what will it do with our boys and girls in the high schools and our young men and women in our colleges!

Now let's get the gravity of the issue: Evolution is taught in every State University in the South; most of our high school teachers are trained in these State schools; Evolution is taught in many of the books that are taught in these high schools. The fatal, soul-destroying teaching is thus being drilled into our boys and girls right under the noses of their Baptist, Cath-

olic, Disciple, Episcopalian, Methodist and Presbyterian fathers and mothers; and they are paying the taxes to have it done; and men are held up to scorn and ridicule and branded as "extremists" who dare try to expose the terrible danger.

The damnable Bible-destroying, soul destroying teaching heads up in our State Universities; but we are powerless to reach it there, because these universities are either heavily endowed or are safely hidden behind politics; and the professors can snap their fingers in our faces. They can continue to stand before our young men and women and say, "All scientists now accept Evolution," never having the honor and manhood to tell their classes that many great, some of the greatest scientists never accepted Evolution, and that some great scientists who did accept it, and wrote in favor of it, afterward repudiated it, among them the great Virchow and Dr. Wilhelm Maxwell Wundt of Leipzig.

But we can reach the high school teachers; we pay the taxes; every local board in the South can dismiss every teacher who teaches Evolution in our high schools. There is where the battle must be won or lost. Are we under the heel of the Czar of Russia, to be forced to pay taxes to have the souls of our children damned?

Now, as to the gravity of this Evolution issue among Baptists and other Christians: How dare we open our mouths against Evolution in our State Universities as long as we say nothing against it in our Baptist and other Christian Colleges? How dare we try to have high school teachers dismissed for teaching Evolution in the high school and yet never open our mouths in protest against it in our own denominational schools? I should have been ashamed to look an honest man in the face had I tried to have high school teachers removed, and yet never tried to expose, never protested against, the same fearful, fatal teaching in our own Baptist schools. It is not in many of our schools, and I humbly rejoice that it is being driven out of some of them. I am not the enemy of our schools; I am not trying to hurt them; I am trying to save them; I love them; never a night but I pray for them; I shall have to live hard for three more years in order to pay my subscription toward them; but it is downright dishonesty to live on a salary of Baptist money and then teach Evolution in our Baptist schools; and in addition act the sneak and teach it under cover and never come out openly and above board and let it be known, and never have the manhood to come out and defend the teaching in the open. But beyond the dishonesty and unmanliness of it are the fearful fatal consequences; for every honest man who will face the issue will agree with Prof. Huxley who said, "Evolution, if consistently accepted, makes it impossible to believe the Bible."

But the fearful harm being done by the teaching of Evolution in the denominational schools is slight compared with the fatal widespread curse coming upon our people from Evolution being taught in the high schools. The plea is made that we cannot teach religion in our public schools. As William Jennings Bryan aptly puts it, if we cannot have religion taught in the public schools we certainly do not pay our taxes to have religion destroyed by our public schools. As the Editor of the Western Recorder so well puts it, we do not pay our taxes to have paganism taught and established; for every one who is posted knows that Evolution was taught by the pagans and comes to us from paganism.

Let the Boards of Trustees of our Baptist colleges see that every professor who teaches Evolution is dismissed; let the local board of trustees of every public school in the South see that every teacher of Evolution in the public schools is dismissed; or let them have the honesty and manhood to come out in the open and say that it is a matter of no concern that our young men and women, boys and girls, are taught that there

are a dozen lies in the first three chapters of Genesis; that the Savior was either mistaken or a willful deceiver when he endorsed Genesis as God's inspired word; that he is therefore not God's Son, not real Deity; that he therefore could not redeem us from our sin; that his teachings therefore have no authority from God, and that he was only the bastard, illegitimate son of a fallen woman.

This controversy gives me no pleasure. I knew what it was going to cost me before I wrote a line; I counted the cost; if our Lord tarries, I will carry the scars to my grave. But I would rather be hounded to my grave by every Baptist of the South, and every high school teacher, than, in order to escape odium and scorn and cutting criticism, be silent when the eternal destiny of so many of our young people, the sacredness and authority of God's word, and the Deity of my Lord, my Redeemer, are wrapped up in this issue. Let who will show bravado by loudly acclaiming the unsoundness of Northern Baptists, and then play the spaniel and bootlick when the same teaching is in our own schools and cursing our own people. But there are some who will never let up till this fearful, fatal, soul destroying, Christ dethroning teaching is driven from our Baptist colleges and from the high schools of our land. William Jennings Bryan has consecrated the balance of his life to it, and he is not alone. There are yet "left seven thousand in Israel all the knees which have not bowed unto Baal." "Who then is on the Lord's side?"

AN APPEAL

The recent meeting of the Foreign Mission Board of the Southern Baptist Convention, was, by common consent, the greatest of all its glorious history. The spirit of prayer pervaded every session, and every moment of the meeting was marked by earnestness and devotion. The reports from our many fields of labor, afforded abundant cause for praise and thanksgiving. The splendid response of our European brethren to our outstretched hands of helpful sympathy, has been enough to thrill the soul of every Southern Baptist. Since the campaign was launched the Board has sent out 183 new missionaries. The receipts of the Foreign Mission Board for the past six months have been only 58 per cent of the amount received during the corresponding period of the previous year. The Board has felt forced to cut the estimates sent in by the various missions more than a million dollars. After this reduction, our budget for the year is \$2,928,012. Even this amount will barely save the board from serious disaster. It will be seen, therefore, that the success of the campaign, is the one and only hope for the success of our wonderful world programme.

The members of your board, feeling that Southern Baptists are confronted with a financial crisis in their work, are constrained to make this appeal, urging that they meet, in the spirit of the Master, the impending peril.

We would earnestly urge that all of the interests sharing in the 75 Million Campaign be presented by the pastors to their people. With some, and quite naturally, the idea seems to obtain, that the necessity for preaching in our various mission interests no longer exists. Should our great campaign prevent the presentation of the various objects fostered by our denomination, it would prove a dismal failure. Our campaign of education should be intensified rather than abated. If our people cease to be informed concerning these objects, they will, in large measure cease to be interested in them. This might easily result in a failure to pay pledges already made, and prevent the making of future pledges. Interest is conditioned on information.

We should promptly pay the amount pledged, as it is a solemn obligation to God. Our promises were voluntarily made, and the money was ours till pledged to our Lord. It is no longer, if

ever, a question of the wisdom of the campaign, or the amount pledged. The moment we made the subscription, we incurred a sacred debt, and made a solemn covenant with Christ. Surely we cannot afford to repudiate a debt to Deity, and disannul a covenant with God. The money is as truly the Lord's as though it had already been laid upon His altar. We have made our vows unto the Lord, and we confidently believe they will be fulfilled. Baptists have been inured to sacrifice and suffering. With the spirit of unsurpassed heroism, they have gone to the prison and the stake, and it is now too late to falter in the presence of a sacrifice, that is but our reasonable service.

The work, as already planned, demands the payment of every penny pledged to our various denominational enterprises. These to whom we have committed the management of our mission enterprises, have rightly based their estimates upon our promises.

Shall our missionaries be recalled, because Southern Baptists will not keep faith with a covenant-keeping God? God Almighty forbid! There is no real reason, nor plausible excuse, for not meeting our obligations. Financial conditions have greatly improved in the past few months. Business men, generally, believe the period of depression past, and that better times await us. Money is easy, and can be obtained at a reasonable interest. Cotton, upon which many of our people depend, is bringing good prices, with much of the old crop unsold.

There was a time in the history of God's people when a great blessing was conditioned, not upon prayer but upon the payment of a nation's dues to God. "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. We believe we face a similar situation. Praying cannot take the place of paying. Both are necessary.

To fail, would forfeit in large measure the spiritual prestige we have gained from the campaign. We have pledged the largest amount of money ever promised at one time to religious purposes. We have a right to thank God that we pledged the greatest sum ever dedicated to the cause of Christ. Shall we now court the shame and suffer the humiliation of unnecessary defeat? We must keep faith with God if we maintain our standing with man.

We must have faith in the success of this great enterprise. If we prophesy failure, our prophecy will likely come true. The measure of our success will be according to the ratio of our faith. Faith in the success or failure of any enterprise is contagious. A depressing suggestion concerning the campaign is well calculated to depress and discourage others. We need to learn a lesson in the psychology of suggestion. We may doubt our own ability, but we dare not doubt God's power and willingness to work with, and through, to a glorious victory.

J. W. PORTER,
J. T. MOORE,
C. B. BOBO,
R. A. WILLIAMS,
Committee

Just too late for insertion in last week's paper came the good news of the great meeting at First Church, Laurel, of which Brother Gates has been pastor for nearly two decades. He was assisted by Evangelist E. D. Solomon and singer Armstrong. There were 118 additions to the church before the meeting closed. Sixty-five young people offered themselves to the Lord for the ministry, missionary work or other special form of service, among them the two sons and one daughter of Pastor Gates. Brother Solomon has gone to Houston, Texas, to begin another meeting in the Tabernacle Church. In his recent meeting in New Orleans there were 92 additions, and at De Ridder there were 157.

MISSISSIPPI WOMAN'S MISSIONARY UNION**OUR STATE OFFICERS**

President—MRS. A. J. AVEN—Clinton
 Second V. President—MRS. M. F. DOUGHTY—Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg.
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Sec'y.—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR—Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond.
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg.
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH—Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH—Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

WOMAN'S COLLEGE Y. W. A.

Dear Miss Traylor:

School at Mississippi Woman's College has opened and we have organized our Y. W. A. again. I am sending you a report of our work that you may know we are at work.

On September the 21st we held our first Y. W. A. meeting. We had no regular program but appointed a committee to nominate officers for our Y. W. A. At our next meeting, September 28th, we completed our organization. The nominating Committee reported the following officers were elected:

President—Christine Taylor
 1st Vice President—Mary Story
 2nd Vice President—Ida Lois Polk
 Secretary—Lillie Agnes Cox
 Treasurer—Bonnie Belle Taylor
 Pianist—Julia Brent

We have enrolled about two hundred and seventy-five members in the Y. W. A. and there will be about forty-five girls in the G. A. The G. A. is to be organized in a few days.

We have fifteen mission study classes and are at work now to enlist each girl in one of these classes. We have a good corps of teachers and feel sure that our greatest work in mission study work will be done this session. Under the leadership of Mrs. Johnson and Mrs. Wilkinson we expect to do great things in a great way.

I know I do not have to report our B. Y. P. U. work but I want to mention it anyway. We have three Senior Unions, one Intermediate Union, one Junior Union, and one union out in town. We also have a good Sunbeam band. Great work is being planned and done in these Unions. A spirit of co-operation and enthusiasm is manifest in all of our work and if we are faithful we believe much good will be accomplished during this session.

Very sincerely,
 LILLIE AGNES COX, Sec'y.

HILLMAN COLLEGE Y. W. A.

My dear Miss Traylor:

Hillman College Y. W. A. opened its work for the year by conducting chapel exercises on Wednesday, September 28th. The program was adapted from the special one suggested for State Missions.

On Saturday night, October 8th, the first business and social session was held. After the devotional service Miss Mather's message in Royal Service was read and an organization perfected with the following officers:

President—Claribel George
 Vice President—Katherine Varnado
 Secretary-Treasurer—Addys Manning
 Chorister—Mattie Belle Summers
 Pianist—Bess Pearce
 Counselor—Mrs. Geo. W. Riley

Thirteen old members constituted the nucleus to which were added twenty-four at this meeting. A committee was appointed to recommend

some special phase of Personal Service Work.

The girls were urged to observe the "Nine O'clock Watch", with especial prayer for the coming church meeting.

It is planned to start mission study classes at once.

After the business session, a delightful social hour ensued, interspersed with music and readings, and the serving of hot chocolate and wafers.

Prospects are fine for a useful happy year in our Y. W. A.

ADDYS MANNING, Sec'y.

Incorporated in our W. M. U. resolutions for 1921-22 for Bible and Mission Study, is a suggestion that we supplement the libraries of women missionaries who have gone from our state. As this suggestion came from Miss Lackey's book, "Laborers Together", I was exceedingly anxious that our Young People of Mississippi have the privilege of taking part in so pleasant a service early in the year. During the summer I requested that each Young People's organization send at least the price of a book.

As a result \$141.25 has been received and books have already been sent to each: Misses Mary Anderson, Pearl Caldwell and Elizabeth Kethley. Others will be sent real soon.

A small per cent of this gift was sent by Women's Missionary Societies. Please accept the thanks and gratitude from this office for the hearty response to this call.

The work of teaching English to the New Americans in Jackson continues with growing interest and progress. Six workers from Second Baptist Church are helping each Wednesday and Friday from 2 to 5 P. M. and classes are held in the homes, using Primers, Writing Numbers, and Vocabulary. One class that ten months ago could speak no word of English now study Fourth Reader, History, Agriculture and can write well, and figure to multiplication. School books are provided by Christian friends as needed, and the work goes on with increasing attendance. One home is open to hold religious meetings, and hymns are used and Bibles given, and as each woman can read in words of two syllables the Bible is taught and hymns used. It is thrilling to hear them sing, "O, How I Love Jesus", and see the happy faces when Bibles are given.

One young man is now in fourth grade, and the worker is hoping to push him along as he is naturally a leader, and he accepted a Bible and a hymn book, and the hope and plan is to have him lead his people.

One lady has two homes, teaching young mothers, going from home to home for an hours teaching in each.

Another lady has a young mother, and a young man of about seventeen and a girl of nineteen, and she gives each one an hour.

Another lady has one woman, and she gives her an hour once a week.

There are others ready and eager to learn. More workers are needed. There are about a dozen ready to come into church, but the problem is that all our churches are crowded now for room, all having classes going outside for class rooms, and not sufficient equipped teachers, and the newcomers would be more readily attracted and assimilated in a "Mission" in their immediate neighborhood.

The work is growing so rapidly and if taken on the crest of the wave many can be caught into God's Kingdom.

Mothers have to be taught in the homes as they cannot carry the small children; and in many instances cannot leave home.

Boys who work are eager to take time off and study from two to five every afternoon. The workers have walked from home to home, and visited many homes, and as a woman is willing to be taught to get a book and begin, and in

this way over forty have been reached, and one home is now open for religious services, and several have expressed desire to come to church.

The problem now is whether to have the few come to church, or to use the home offered to begin a Mission right in the neighborhood where many would attend and they could feel it was THEIR work, and they would carry it on, with assistance from some workers going each Sunday afternoon to help.

God is watching over His work and will direct to the course best suited to the needs of these people.

Last Wednesday afternoon while a lady was teaching in the hall-way of a home, some visitors from Canton came to the Fair, and called in there and when they found out that their friends were being taught English they were so surprised, and said they wished some one in Canton would teach them.

If the young mothers can be taught English, and taught to read the Bible and sing gospel songs, the children will come right in. The field is white unto harvest, but the workers are few, pray ye the Lord of the harvest to raise up laborers in the vineyard.

This worker was breathless with joy when she asked a boy about twenty if he cared to go to college, and if he wanted to be pushed on and on in a hurry so that he could lead his people, and he said, with a light in his eyes "that never was on sea or land", but glows from Spirit fire in hearts of men, that he "just wanted to sing about Jesus all the time and read about God, and talk about Jesus and God, and just think about Jesus and God all the time."

A woman who is head of a large household where many of her people stay said, "We love Jesus, and want to sing about Him and God, and we try to sing songs at night when our men are home, and will you come and help us on Sunday when our men can be home, and we will surely thank you."

We are surely going on Sunday to help her and sing with her and her men about Jesus. God's truth is marching on.

TESSA W. RODDEY

MEETING OF EXECUTIVE COMMITTEE OF HINDS COUNTY ASSOCIATION

The officers of Hinds County Association held their first executive meeting of the new year in the W. M. U. headquarters Tuesday, October 25th.

It would be hard to find more enthusiasm and consecrated determination to do the best work possible than was expressed in this meeting. The following officers, with the superintendent were present. Mrs. W. G. Raines, Secretary, Jackson; Mrs. L. R. Williams, Young People's Leader, Jackson; Mrs. Tessa Roddy, Mission Study Leader, Jackson; Mrs. B. E. Jacobs, Stewardship Leader, Jackson; Mrs. W. E. Dennis, Publication Leader, Terry.

Each worker was given an opportunity to tell her plans for the year's work. As one by one they spoke so earnestly of what they expected to accomplish, the whole committee felt a great uplift, and our hearts were made to rejoice and to do all in their power to increase the efficiency of their respective departments, by correspondence, by visiting, and by much prayer. Thereby they plan to get a report every quarter of the work done in every society. (The great importance of these reports was seen at the meeting of the Association where only a few of the twenty societies sent in reports for the year's work.)

Mrs. D. G. Flohr, of Vicksburg, Personal Service Leader, could not be present which was greatly regretted.

At the next meeting of the Committee plans will be made for the first quarters rally. We expect by hard work and divine help to reach the standard of excellence for W. M. U. Associations this year.

MRS. J. H. WILLIAMS, Jackson.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve"

HONOR ROLL OF TITHERS

Unions reporting 100% of its active members (church members) enrolled in the tithing campaign.

Aberdeen Juniors.
Watch the list grow.

COLUMBIA B. Y. P. U. S

Since the beginning of this quarter Columbia has had four Unions. The Senior Union, The Junior No. 2, an intermediate with the same leader, Miss Eva Fortenburry who has done such excellent work with the Juniors since they were first organized. Junior No. 1 was made Junior No. 2. Mrs. G. M. Terry is the capable leader. A new Junior Union was formed of the children ten and eleven years old. Mrs. Errol Smith has charge of this Union. Mr. I. B. Purvis is bringing things to pass as President of the Senior Union.

Mr. Errol Smith was elected Counselor for all the B. Y. P. U. work some time ago. He is making a splendid Superintendent. By having this office aids greatly in bringing this work together. Mr. Smith is also B. Y. P. U. Leader in the Tithing Campaign for the county. His plans for reaching every young person in the county with a list of Scriptures on tithing are fine. He calls this list 'The A. B. C. S. of Tithing' and he is urging every young Christian in the county to memorize them.

There has been a quickening of interest in the B. Y. P. U. work throughout the county. The workers here are constantly called upon to furnish help to some church in organizing or re-organizing a Union.

Our Senior Union is planning to give the play 'The Trial of the Robbers' in the county churches.

This county will go beyond its quota of tithers in young people's work we feel sure.

FIFTH AVE. HATTIESBURG

A little over one month ago four young people of the Fifth Ave. Baptist of Hattiesburg met for the purpose of organizing a Junior B. Y. P. U. Three officers were elected, Miss Virginia Caperton, Leader; Ruth Spencer, Pres.; and Mary Logue, Sec'y.

The membership has grown to thirty five. Inspiration and enthusiasm have grown in proportion.

Our aim is to be A-1 by Jan 1st. This is a part of a letter received from the Leader of this growing Junior Union and ought to be an inspiration to others. I'd rather start small and grow than otherwise. Do not be afraid of a small beginning.

TOOMSUBA JUNIORS

The Juniors of Toomsaba B. Y. P. U. met on Wednesday night of October 19th 1921 and reorganized a Junior B. Y. P. U.

Organized with 20 members.

Miss Mary Poole was elected Leader. Shannon Culpepper, Pres.; Gilbert Fikes, Vice Pres.; Gladys Rogers, Sec'y.; Annie B. Fikes, Cor. Sec'y.; Velma

Keeton, Organist; Lela Price, Chorister; Ruby Coker and Ardell Conn, group captains.

A live little band of workers, and will strive to make it an A-1 B. Y. P. U. from the beginning.

With best wishes to all Jr. B. Y. P. U. Workers.

Annie B. Fikes, Cor. Sec'y.

KINGSTON LAUREL JUNIORS

The Junior B. Y. P. U. of the Kingston Church Laurel reports 93% in attendance 100% in Bible Reading and are working hard on the Tithing Campaign. They are clamoring for a method whereby they can tithe since none of them have incomes or allowances.

GUR A-1 UNIONS

Our Unions are slow about reporting; that is, some are. We thank those who report on time, some A-1 Unions have not yet sent in their report for the third quarter. We hope to be able to publish a complete list of the A-1 Unions and the 100% points next week. The work grows.

TRAINING SCHOOLS

The B. Y. P. U. Training School is in progress in Jackson this week, full report next week.

The Vicksburg B. Y. P. U. S. will have their training school beginning Nov. 6th. They are planning for an attendance of two hundred.

COME — OR — GO

We want a good representative of B. Y. P. U. workers to attend the Baptist State Convention in Jackson, Nov. 15 — 17. There is where you learn what Baptists are doing in the State.

Everybody has at some time some money. It may be a very small amount but we ought to tithe that. We are not responsible for what we don't get. Any gift of money, unless it is to buy a certain article, ought to be divided with the Lord and so children that do not have regular incomes or allowances can only tithe what they do receive from time to time. They ought to have a little book to enter all receipts in and in the same book keep an account of all paid into the Lord's work.

First Church Hattiesburg has lost one of its most faithful and efficient B. Y. P. U. Leaders, Miss Ruby O'Maro. Miss O'Maro was leader of the Intermediate Union, a Union that was making rapid progress. She goes to Greenville, and of course what is Hattiesburg's loss is Greenville's gain. Miss O'Maro has already stepped into harness in the Greenville Church.

The Tithing Campaign is creating more interest on the part of B. Y. P. U. folks than anything we have undertaken. Hundreds of letters are being written. Hundreds of speeches are

being made, and it all sounds like Victory, and it will be.

Miss Jessie Bush and Mr. Kearney Walters of Laurel have been awarded the Bible Readers Certificate for completing two years reading.

Supervisors To Fix Road, School And County Taxes.

To the Tax Payer:—

The most important step in fixing your taxes will be taken at the next meeting of the Board of Supervisors beginning Monday, November 7th, 1921. Then the Board Will Fix The Annual Tax Rates, For The County, For The School Districts, And For The Road Districts. In some counties, the taxes imposed by the Supervisors, last year were six times as great as the State tax, and most of the State tax was returned to the counties for the public schools and Confederate pensions. Some counties received more from the State than the total State tax collected from all the taxpayers in the county.

The development of our public school system and the construction of good roads are desired by all; yet these are largely responsible for the increase made in taxes in recent years. You may verify this for yourself by comparing your tax receipt for last year with that for ten years ago.

The Supervisors then determine whether these expenses will be continued, increased or curtailed for the present fiscal year. Their decision, then determines whether your taxes will be more or less than last year. The State Tax Commission.

By Duncan L. Thompson,
Chairman.

LAUREL FIRST CHURCH

We have closed a great meeting with our church. Brother E. D. Solomon the preacher, and Brother and Sister Armstrong, the singers. There were 129 additions to the church, 68 of these were for baptism. 66 of the best of our flock volunteered for definite service. If God calls men and women to special service surely He must have called Brethren Solomon and Armstrong to the work of evangelists. The meeting was not confined to our church, nor to our city. Our paper — The Daily Leader — opened its columns to us and each day, Bro. Solomon preached to thousands of its readers.

A great spiritual uplift has come to us and we shall always thank God for the coming of these good people among us bringing the plain simple gospel in sermon and song. Mrs. Armstrong is one of the best soul winners I ever saw, and her influence among the women and girls is great. I wish that every church in Miss. could have this team with them for two or three weeks.

I want to thank every man and woman, boy or girl who offered up a prayer for the meeting. Our God is marching on.

L. G. Gates.

SINGING EVANGELISTS

Brother Virgil Posey of Vivian, La., is available for evangelistic singing this winter. It was my pleasure to as-

sist his father, Brother L. D. Posey, in a meeting at Winnfield, La. last summer, and his talented son and daughter-in-law rendered splendid service in leading the music.

When I reached Winnfield for the tabernacle meeting, Brother Virgil had a choir of some fifty or sixty voices organized that was of great value to the meeting from the very beginning. I commend them to any pastor needing song leaders or choir organizers.
W. A. Borum.

SAFE IN THE ARMS OF JESUS

Mrs. Indiana McKenzie, of Georgetown, Miss. R. F. D. 1 was born May 20, 1853 and died October 20, 1921. She was summoned home by her Heavenly Father. Sister McKenzie, spent 68 years 5 months and 20 days in this world. During the most of the time while here she was very busily engaged in the work of serving her fellowman and in making the necessary preparation to meet her Heavenly Father, and now she has gone yet not forgotten, she is not dead but simply sleeping and waiting the resurrection morning, when we through the atoning blood of Jesus, shall see her with our Lord, face to face.

Her pastor, A. J. Linton.

GLENMORA, LA.

We just closed the most wonderful meeting in the history of Glenmora Baptist Church. We have had some of our very best Evangelists to help in our meetings here but none have ever touched the hearts of the people in general as did our pastor, Rev. W. R. Haynie.

The spirit of cooperation was beautiful. Bro. P. C. Mullen our Senior Deacon led the singing and Mrs. C. A. Schilling our Organist furnished the music. The visible results were forty-two for baptism and forty-one by letter and restoration, a total of eighty-three additions and they still come.

Bro. Haynie has been with us as pastor since the first of June and has received fifty-three for baptism and fifty-seven by letter.

We are sure this will be of interest to the people of Mississippi as Bro. Haynie is a Mississippi product.

We bless God and go forward.

Prof. C. G. Durham, Church Reporter

Monroe County Organizes Baptist Sunday School Convention.

The Baptists of Monroe County met at Athens Church, Oct. 9th at 2:30 P.M. for the purpose of discussing whether or not they would organize a County Sunday School Convention. After several speeches by the brethren all favoring the move, the organization was perfected with the following officers. W. R. Smith, Amory, Pres.; J. M. Allen, 1st Vice Pres.; Dr. G. T. Tubb 2nd Vice Pres.; J. C. Pinnix 3rd Vice Pres.; B. F. Travis 4th Vice Pres. J. S. Dugger 5th Vice Pres.; Dr. Tubb Sec.; A. E. Scott, Treas.

The time for the next meeting is the first Sunday in March 1922.

Lawrence G. Smith.

HOW THE FOREIGN MISSION BOARD CONDUCTS ITS WORK

J. F. Love, Cor Sec.

The Foreign Mission Board of the Southern Baptist Convention is charged with great responsibility. The denomination has referred to it the management of its greatest enterprise. The Board takes its responsibility seriously and is seeking to give good account of its stewardship.

There are two controlling considerations which constantly dominate the mind of the Board. The first of these is efficiency and the other is economy. The Board expects to be judged by these two standards and it invites examination on these two points by all those who attempt to make up judgement as to the Board's conduct of the work or the expense account which it creates in conducting it.

Fortunately the Foreign Mission Board has from its organization been located in one city in the oldest section of the South. It was for nearly two-score years housed in the same modest rooms on Main Street, and since that time has occupied rooms on Sixth Street. It has had few executive Secretaries in the seventy-five years of its history, and several members of the Board have served the denomination for periods ranging from forty years down to briefer periods. There has, therefore presumably been a conserving of accumulated experience in missionary administration, and the Foreign Mission Board is qualified out of its long experience to expedite business and conduct the work with efficiency. The Board's familiarity with the work makes it possible for it to administer this large, varied, and complex work with an ease which would be quite impossible to a similar number of men who might now at any time be broken into the work.

The local Board consists of eighteen members and the full Board of these eighteen and eighteen state members beside. No paid agent of the Board is a member of the Board. All the members give the Board their time and counsel without ever receiving a dollar in compensation. This includes the lawyer who gives much time and technical knowledge to the varied legal interests of the Board and the doctor who examines the increasing number of candidates. These men pass on all the appropriations, but do it as volunteer workers with no personal interest to serve.

Twice a year, in June and October, the full Board meets in Richmond. The larger number of missionary appointments are made at the June meeting and it is thought to be important that all the members shall be present to satisfy themselves concerning the physical, moral spiritual and doctrinal fitness of these candidates for appointment. The representative character of the board helps to hold the Board to the norm of our denominational life and principles. The October meeting is when the larger appropriations of the year are made, and it is desirable that all the members be present to scan the estimates on which these appropriations are made and assume their right full responsibility for the use of the money which the denomination has contributed to Foreign Missions.

The Board is organized into committees as follows, three local members being on each committee:

China.
Europe and Near East.
Argentina.
Publications.
Africa
Mexico.
Finance.
Ways and Means.
Educational Work.
Japan.
Brazil.
Appointments.
Woman's Work.

At the meetings in June and October state members are expected to meet with these committees except when the Board is turned into a committee of the whole and each committee considers its matters in the presence of the whole Board.

The committees, as named above, are expected to make themselves thoroughly familiar with that part of the work with which they are respectively charged. For instance, the committee on China is expected to make a study of China, and to be able to make safe and sound recommendations to the Board concerning any matter which is under consideration affecting the work in China.

Month by month on the day before the monthly meeting of the Board these committees are called together at different periods in the day and matters which are sent in from the missions and require Board action are laid before the committee to which it appropriately goes. After canvassing the correspondence in the case and deliberation upon the matters presented, the committees make up their recommendations to the Board, and these recommendations are the next day brought before the Board and discussed and disposed of either favorably or unfavorably. When the work for the month is light, the committees are called together on the same day the Board meets, but at an earlier hour, thus saving the time of the men who compose the Board because they are all busy men.

The annual appropriations are based on estimates which are sent into the Foreign Mission Board by the respective missions on the fields carefully canvassed and agreement has been reached upon them by all the missionaries represented in the respective missions. The Secretaries canvass these estimates, set them in committees and the board being in order for easy handling by the committees of the Board, and they are then presented to the committees and to the Board, both the committees and the Board are invited to examine all the correspondence and data accompanying the estimates from the fields. Let it be remembered that we are now operating on a basis of approximately three million dollars a year, and every dollar of this money is appropriated for definite, designated items of need on the foreign field. Appropriations are not made in lump sums, nor on individual appeal. These estimates range in items from \$10 to \$100,000, and each item must pass a careful scrutiny and run the gamut of sec-

retorial, committee, and Board examination.

After the estimates have been carefully considered, and, as is usually the case, much reduced because there is never money enough to meet all the needs on the field, the appropriations are then made and Letters of Credit are sent to the treasurers of the respective missions who are authorized to draw on the Board for the money for the objects which have been accepted, and within the limit of the amount designated in the Letters of Credit. Drafts on these Letters of Credit are sent to the treasurer of the Foreign Mission Board through local banks. The appropriations are made at the Oct-

ober meeting for the year beginning the following January, and these Letters of Credit are expected to reach the mission fields by the first of January, from which time drafts come in more or less regularly throughout the year. It takes on an average a month for one of these drafts to reach the Board after it is deposited by the Mission treasurer with his banker on the field. Of course the treasurer keeps a careful check on all these drafts and his books are open for the examination of any contributor to these funds at any time.

When the books close, the 1st of May, a public accountant is put in charge of the treasurer's books and

Earn More Money

ing position in any one of eight different lines: Shorthand and Typewriting, Bookkeeping, Higher Accounting, Linotype Machinist, Linotype Operating, Mopotype Machinist, Monotype Operating, and combination Machinist-Operator courses. Even in times of depression these positions pay \$15 to \$60 a week depending on your efficiency. We can train you for efficient work. Many positions open for trained men and women. A \$200,000 equipment at your service.

Write today for full information and catalog.

GEORGIA-ALABAMA BUSINESS COLLEGE, (Accredited) Macon, Ga.

SERVICE AND SECURITY

The ideal bank serves and secures. It is composite of strength, stability, service and safeguarding.

This bank aims to enlist and hold the confidence of the public through these qualities.

Consult us freely on all matters pertaining to your business.

CITIZENS BANK

HATTIESBURG, MISS.

Superior Service

Guaranteed Protection



This Big Lovely Doll For You

FREE

Write Aunt Alice right away and tell her that you want a nice beautiful Doll like this one Free. A big Doll over 15 inches tall with real curly hair and pretty blue eyes—with jointed hips and shoulders—wearing a beautiful dress neatly trimmed with lace collar and cuffs, a little cap and knitted socks and buckle slippers.

This is not a cloth doll to be stuffed, neither is it a doll stuffed with cheap excelsior or saw dust—but a doll with unbreakable head and stuffed with expensive Spanish cork. It is a doll any little girl would love to have and play with. One you would enjoy making pretty dresses for and taking care of.

Aunt Alice has a doll for every little girl, so be sure and write TODAY. Write and tell her your name and address and ask her to send you her big Free Doll Offer. Hurry and be the first in your neighborhood to get a doll. Use this coupon.

AUNT ALICE, 104Copper Building, Topeka, Kan.

Dear Aunt Alice—I want a nice big Doll like the one shown above. Tell me all about your Free Doll offer.

My Name.....

Street or R. F. D.....

Town..... State.....

these are thus audited by an outside party, and that audit is submitted with the detailed report of the treasurer to the approaching Southern Baptist Convention where it is subject to examination and discussion in the open sessions of the Convention. These accounts show that the Board's administrative expenses last year consumed less than four cents on the dollar of the money spent by the Board.

We will let the reader judge whether that looks like a businesslike management and competent conduct of the work. It is gratifying to the Corresponding Secretary, who is not a member of the Board to be able to say to Southern Baptists that there is not to his knowledge another business or foreign mission institution in the world which conducts anything like the amount of business that the Foreign Mission Board conducts, that can present such economical administration as the Foreign Board presents annually. For instance, the Foreign Board has never paid more than \$1,200 a year for all the office room that is required for its business. A larger per cent of Southern Baptist gifts to Foreign Missions actually goes to the missionaries and work on the foreign fields than does a similar amount of money contributed by any other denomination in America.

In the matter of missionary appointments, on which in the end so much depends in the conduct of this Christian enterprise, there is room for a word. When a pastor or other Christian friend sends to this Board the name of a missionary volunteer whose educational preparation is finished, and who wishes to have his or her application considered, two blank forms are sent the candidates. On one of these the candidate makes his own statement concerning many matters which the Board feels it must know before being assured of the candidate's fitness for the work. The other blank is for the applicant's family physician, who after a careful physical examination of the applicant, returns the blank with his comments to the Board. References are required in each case, and following the reception of these references a correspondence is conducted with gives the Board the benefit of the opinion of those who know the candidate well and are prepared to judge of certain qualifications for Missionary service. If the candidate's personal application, the report of the physician, and the references are all favorable, the candidate is asked to come to Richmond to meet the Board and the Board's physician. An examination is conducted in the open meeting of the Board on such matters as Christian experience, views of Christian truth, personal habits, and in other ways the Board tries to make up its mind as to whether a candidate is fitted for Christian service on the field and for helpful daily companionship with others who have given their lives to this great work. The Board's physician reports his decision to the Board and on his report the Board makes up its judgments as to physical fitness. The re-

port of the family physician is always turned over to the Board's physician to help him make a thorough examination.

This is, in brief, a statement of the case for the administration of Southern Baptist Foreign Missions. There are, of course, details, perplexities, burdens, anxieties, triumphs, and defeats which can find no place in this brief account of how the Foreign Mission Board is, without purse or script, seeking to serve the denomination and advance the Kingdom of God to the ends of the earth.

I must prolong this account to ask every reader of these lines to begin now the habit of frequent and earnest prayer that the Foreign Mission Board may have wisdom and grace for its responsible task.

ANOTHER THING DR. GAMBRELL SAID

It was in October 1907. Dr. Gambrell was Secretary of Missions in Texas. The worst financial panic Texas ever had was on. It closed business everywhere and shut the banks to their depositors. The biggest depositors could draw only a small amount of money. It was like a simoom to business. The Texas Board owed large sums of money to the banks at Dallas. The time of the Convention, which was to meet at San Antonio, was approaching. The clouds of depression were thickening and lowering. It looked as if Texas Baptists would suffer a great defeat and come to their convention with a staggering debt on all their causes. I was pastor at Abilene, Texas, and greatly concerned about the issues involved in the Texas campaign for Missions. Everything hung on the fall cash roundup. Dr. Gambrell was rallying every ounce of strength he could among the brethren. In my deep concern I wrote him a letter and said, "Dr. Gambrell how does it look? He answered promptly in his own handwriting on a postal card. He said, "You ask how it looks. I answer, "It is owing to which way you look. If you look at the banks, the pockets of the people and at what many people are saying, it looks very dark. But if you look up all is bright. The Saviour's face is smiling and heaven's lights shine!" Here was incorrigible optimism born of prayer and faith. It had in it a holy contagion which went out from Dr. Gambrell's luminous soul all over Texas. He won by looking in the right direction. We came to that convention with every debt on our Board met and had a great convention. Since then banks in Texas have never refused Baptists any amount of credit. It was during that fall led by our immortal hero-leader that Texas Baptists crossed their Red Sea. It came about because we were led to look in the direction where the light always shines and draw strength from the inexhaustible resources hidden in the heart of God.

Southern Baptists now face a mammoth task with great difficulties. The clouds hang low and are dark over the financial horizon. The way out is the way up. If we look at crops, prices, commercial conditions discouragement is inevitable. But if we look up, up to Christ, to His prom-

ises, to His fountains of life and blessing and put our full trust in Him and follow His self-denying example, we will win all along the Baptist far-flung line.

A long trip in a wide section, speaking in many places where pests, drouths, floods, low prices, have all swept almost everything before them, has greatly encouraged me. I find everywhere large crowds, rising tides of enthusiasm, a fixed purpose and will to win and a glorious spirit of sacrifice. If our leaders will look up, confidently trust, heroically lead and our people will sacrificially and royally follow now we will win for our Master in our darkest times.

In the language of the dying American soldier near the firing lines in Flanders when he said "It matters not if I die, so the line holds." Let all of our people put first things first and "hold the Baptist line from Maryland to Mexico and from Missouri to Florida. Raging seas, swollen streams embattled Jericho walls, give way to Christ's army of faith. We must not fail. We must win. We can't do it out of our profits and surpluses. We have none of these. We can do it out of our sacrifices. Sacrifice is our reserve. If we love Christ as we should and put His affairs first, sacrifice will pay every 75 million pledge and our victory will be real. May it be so. Southern Baptists, turn your eyes to the upper lands of light where He, our Conqueror, sits regnant. He will give us light and lead us in triumph.

\$13.95 GOODYEAR RAINCOAT FREE

Goodyear Mfg. Co., 950-R Good-year Bldg., Kansas City, Mo., is making an offer to send a handsome raincoat free to one person in each locality who will show and recommend it to friends. If you want one, write today.

DIED

In the Baptist Hospital on the night of Oct 8th the beautiful Spirit of Mrs. G. J. Kinard slipped away from the tolls and cares of this earthly life and went to be with God in that "Home not made with hands but eternal in the heavens."

She was a woman of no ordinary worth. As a wife, a mother, a member of the church, her conduct was such, that it is impossible to say which character she adorned most.

Her religion was of a retired nature; "Planted by the river of water" and "fed by a secret spring" its leaf never withered, and it brought forth fruit in its season."

Her faith was such as purified the heart and manifested itself in many good works. Her hope was an "Anchor of the soul, sure and steadfast, entering into that within the veil."

JACKSON'S BEST STORE
KENNINGTON'S
The Only Complete Department Store in Mississippi

STONECYPHER'S
POTATO BUG KILLER

Protects Your Whole Garden. Hasten to your drug store and lay in a supply of this efficient but inexpensive friend to the gardener, which would like to destroy all your vine and small plants. For Sale by ALL DRUGGISTS, SEEDSMEN and GENERAL STORES.

She was chaste, a keeper of home, a lover of her children, and one who guided her household with discretion.

Solomon's picture of an ideal woman, as given in the last chapter of Proverbs in nearly every particular fits into the life and describes the character of this good woman indeed. Her price was above rubies. "The heart of her husband did 'safely trust in her.' 'She' looked well to the ways of her household, and ate not the bread of idleness. Her children rise up to call her blessed; her husband also praiseth her.

She was never known to speak evil of any one.

She will be greatly missed not only in the home but in the neighborhood and the church. We commend the sorrowing ones to Jesus who is able to comfort in this sad hour.

J. P. Harrington, pastor.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from The Shuptrine Co., Savannah, Ga.

GET a FEATHER Bed

Save \$11.00

1 25-lb. bed; 1 pair 6 lb. pillows; 1 pair blankets, full size; 1 counterpane, large size; all for \$13.95. (Retail value \$25.00) Same as above with 30-lb. bed, \$14.95; with 35-lb. bed, \$15.95; with 40-lb. bed, \$16.95. Beds alone 25-lb. \$8.95; 30-lb. \$9.95; 35-lb. \$10.95; 40-lb. \$11.95; 45-lb. \$12.95. Two 2 1/2 lb. pillows, \$1.75. New feathers, best ticking, \$1,000.00 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalogue. **SANITARY BEDDING CO., Dept. 206, Charlotte, N. C.**

School Desk

Opera Chairs, Folding Chairs, Church Pews, Kindergarten Chairs, School Supplies, Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you can't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

The Advantages Of Cooperation in Mission Work.

J. F. Love, Cor. Sec'y.

Our Baptist people and Baptist churches have now had more than a century of experience in Foreign Mission work. During this time they have made some demonstrations and have gained some experience. A close and wide study of this one hundred years of Baptist Foreign Missions will richly reward any man who wishes to gather inspiration for the work and information to guide in the wisest conduct of it. This article must be brief and will therefore confine itself to one lesson which is plainly taught by the experience of a century. It is this: *There are distinct and great advantages both for the work on the foreign fields and for the churches at home which support it by conducting this enterprise as a joint and cooperative one.*

1. Here are some of the advantages which are gained on the field by cooperative work: (1) In cooperative work the denomination chooses a company of men to constitute the agency through which the work shall be done and which is made responsible to the denomination for its conduct. Such board is required to familiarize itself with the mission fields, make careful selection of men with which to man them, locate the missionaries at strategic points, conserving economy in the distribution of the workers and seeking concert of action on the field. In this way congestion is avoided, the witness to the gospel is distributed over a larger territory, and expansion of the work moves with orderliness and steadiness. The young man whose heart warms for the mission field and yearns for the heathen is not always rich in information about the geography of the mission fields, nor wise concerning strategic centers. The experienced men who constitute a mission board are invaluable as advisors to such at the beginning of their labors.

(2) The cooperative method sustains the work which has been established and rarely abandons a field when once it has been occupied, an organization such as the Foreign Mission Board can, if put to the stern necessity, borrow money to keep workers on the field and hold imperilled situations until the tide turns and adequate support is forthcoming from the churches.

(3) This cooperative method has, too, its guarantee as to the preservation and promulgation of a true and a faithful denominationalism on the foreign field as well as the common evangelical gospel. By such cooperation there is kept up a Baptist morale and a homogeneous life between the Board and the missionaries and the different groups of missionaries which tends to promote on the foreign field the common life and views of Southern Baptists. A paragraph from a letter which came yesterday from the Secretary of another Board operating in a certain mission field illustrates the evil of the individual method.

"Heretofore the work has been carried on individually and irregularly according to the notions of those who have volunteered their services. We have already found a bit of self-

ishness and duplication of work which must be eliminated. Our commission has been authorized to visit the Island this year to definitely organize and take over the work. As it is now a man may be a Methodist today, a Catholic tomorrow, and an Adventist the next day. As all the work has been entirely individual and property deeded to the individual pastors, under such conditions we had no definite policy as to the orthodoxy and their teaching."

(4) The Foreign Mission Board having in its membership representatives from the entire South and with the whole denomination behind it, can put into effect on the mission fields those missionary policies which the denomination approves and which are in keeping with the genius and faith of our people. This has been illustrated in recent years when union schemes have brought to bear such pressure on missionaries and native churches that individuals could not have resisted. With its eyes trained upon the mission fields, familiar with movements in the missionary world, the Foreign Mission Board has been able to announce and to put into effect missionary policies which have saved Southern Baptists and handicap of aggressive and powerful movements for federation which would have largely destroyed the denominational character of our foreign mission work when once in full force of operation. A letter has today come from the Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church (North) in which this Secretary says, "No one who is interested in the promotion of mission work, studying it both abroad and in this country can be unaware of the position taken by the Foreign Mission Board of the Southern Baptist Convention on matters of cooperation. I shall be glad to see the statement of policy in the official reports if it lies in your thought to send me the copy." There is no estimating the great worth of our Foreign Mission program of thus having the whole missionary world clearly to understand the definite policies on which Southern Baptists propose to conduct their mission work and their purpose to preach on the mission fields the same things that are preached at home and to promote there the same sound views of Christian truth, loyalty to the Word of God, spiritual democracy, and personal responsibility and stewardship that are held as the common faith of our people throughout the South. It is doubtful that the views, principles, policies, and polity of any other denomination engaged in foreign mission work are so clearly understood as have the views of Southern Baptists come to be in recent years. This fact has immeasurably extended and strengthened our influence in the field of our foreign mission activity and far beyond them. Foreign Missions conducted as an individual enterprise, or by small independent groups, could never accomplish these results.

We might go further in naming the advantages on the field, but the above will suffice for illustration. None of these advantages obtain where individuals, or individual churches, or independent groups of individuals, attempt to conduct Foreign Missions. There is

scarcely a Foreign Mission Board that is not strewn with the wrecks of those individual ventures. Such good and great men as Dr. A. J. Gordon and his experiment at Foreign Missions in Korea and the results of that work, are a convincing illustration of the fallacy of the individual method. Many good men and women with good intentions but misguided judgement, who have gone out under individual auspices have come to disappointment and distress. The student of a hundred years of foreign mission history will find abundant illustration to prove that the individual method has made convincing demonstrations and that this demonstration thoroughly discredits such method, while the cooperative method has grown from strength to strength multiplied converts with the successive years, rooted the gospel of Christ permanently in a hundred mission fields and given certain promises of a day of victory for this enterprise.

2. The advantages to the home churches and to individuals who would not support Foreign Missions is even more in favor of cooperation and unfavorable to the individual method.

(1) In the first place, the individual method enlists individuals and churches who in the great majority of cases lack the information concerning foreign mission fields which enables them to make wise choice of fields which shall benefit by their investments, and they are usually under necessity of contributing to the support of men who themselves, while acting under good impulses, are wanting in information concerning mission fields and methods which win. Those who contribute, put their money into individuals who generally choose their own fields, spend the money on individual judgement rather than on the judgement of careful students of missions who have sat in conference on estimates and needs. Naturally the individual missionary realizing keenly his personal needs and the needs of the field in which he is immediately concerned spends the money in a limited area for a limited work and gives to the contributor a small view of missions instead of a large view of a great world enterprise. Sooner or later the individual loses inspiration, and his interest when he finds that his contributions have not fulfilled his expectation in giving the gospel of Christ to the waiting multitudes.

(2) The cooperative method protects the churches and individuals from a multitude of personal appeals, and frequently unworthy appeals which men with glib tongues make effectual on the strength of foreign mission sentiment which is alive in most Baptist hearts. There has been great abuse of the churches and of individual contributors by unscrupulous men in making personal appeals, and often by good but misguided and unwise men who have made these appeals. The Foreign Mission Board has under appointment 469 foreign missionaries besides 978 native workers in the different countries. Suppose these individuals were not backed by a cooperative board which the denomination has chosen for this purpose, and that all these were dependent for support upon direct appeal to individuals and churches, what confusion would

reign among us, and what neglect there would be in the distribution of the gifts of our people!

Some of these missionaries have more persuasive powers than others, some have more influential connections at home and on individual appeal such would get much while many would get little, and both the work and the workers would suffer. But most of all certain churches and individuals at home would be embarrassed with incessant appeals for work about which they knew little, and which they could not at the best take care of individually. Ever with our cooperative plan and all the Foreign Mission Board can do to make the appeal uniform and simple, and to warn the church against self appointed and unworthy foreigners, there still goes on a diligent campaign for funds which is annoying many of our people and resulting in the waste of many dollars which have been given with the desire to help Foreign Missions.

"HELEN OF THE OLD HOUSE. HIS BEST YET."

Read it and see for yourself.

\$2.00—The Baptist Book Store, Jackson, Miss.

HAROLD BELL WRIGHT'S "NEW BOOK—

NOTES FROM NEW ORLEANS

The enrollment of the Baptist Bible Institute has now climbed to the total of 172. Of this number, 29 come from Mississippi, the latest matriculant being Bro. J. D. Brame, Macon, Mississippi.

Another Mississippian, Bro. G. M. Savelle, a former college mate of the writer has been very sick. He was brought back from the door of death by the Lord in answer to prayer. The writer knows little of the "Theology" of divine healing, couldn't discuss it intelligibly, not to say intelligently, but he does know that the Lord spared Bro. Savelle's life in answer to the prayer of some faithful young men and women. Both the nurse and the physician in attendance upon Bro. Savelle say his was the most stubborn case they ever dealt with. At the very minute some young women were praying for him in their chapel, the nurse said she felt the Spirit's presence in the room and realized that someone was praying. Bro. Savelle's recovery from that time was so rapid that the physician says he would not have believed it possible without the avouch of his own eyes.

Pres. DeMent has just returned from the meeting of the Missouri Baptist State Convention. He reports a warm reception at the hands of the Missouri brethren and a good time generally.

Bro. Arthur Flake, another Mississippian, we believe, has for some days now, been in a great Sunday School enlistment campaign here in the city. Three of our churches, First, St. Charles, and Coliseum Place have co-operated in this campaign. Bro. Flake has been teaching the class in Sunday School Pedagogy in the Institute during his stay in the city.

The Solomon-Armstrong evangelists of this city are now in the midst of a great meeting with Dr. L. G. Gates and his people of the First Church, Laurel, Mississippi. At this writing, there have been 93 access-

sions to the membership of the church.

The greatest revival ever enjoyed by a Baptist church in the history of New Orleans was recently sent by the Lord to the Central Baptist Church. Bro. W. A. Jordan, Pastor. The meeting was led by the Solomon-Armstrong combination. It was an out-door meeting, the services being held on the church lawn, which was adequately provided with seats thru the courtesy of the New Orleans Ry. and Light company. Throngs of people such as have not attended religious services in this city before followed Bro. Armstrong in singing the songs of Zion and listened to the plain gospel messages which Bro. Solomon brought from the Word of God. For years the Central Church has made a strong appeal to the young manhood of the city, and the recent meeting was a young men's meeting, among them. Results, 97 additions to the church, 55 for baptism; a one-third increase in the attendance upon the Sunday School; a doubling of the numbers in prayer meeting and BYPU; a fixed purpose upon the part of the church to build an auditorium upon the beautiful lot in front of the present building. This lot is just 80 feet square and the church proposes to build an auditorium just that large. The present auditorium cannot be made to hold above 250 people hence it was a crowded condition under which the pastor on last Sunday lined up more than sixty new members around the wall of the house and led the church in extending them in the old-fashioned way, the right hand of church fellowship. Three years ago this splendid church was a mission station.

REPORTER.

DIED

Brother George Puckett was born June 11, 1878, and departed this life May 24th 1921. He was married to Miss Eva Sanders Jan. 11, 1900. He joined the Baptist Church at Crystal Springs in 1911, and remained a member of this church till the day of home going. He lived a beautiful consistent Christian life.

As a husband he was kind and true providing well for his household. As a Father he was loving and sympathetic, his splendid children, 'Rise up to call him blessed.'

His friends were many, for all who knew him, spoke well of him and held him in high esteem. It could be truly said of him, 'He was a good man.'

As a church member he was interested in every good work and in his quiet way he did what he could for the ongoing of the kingdom.

His life was a 'written Epistle known and read of all men' for in him there was no deceit. His influence was constantly good for you would always find him on the right side of every moral question.

The last few months of his life he was a great sufferer, yet he was never known to complain. He was prepared to meet God, and waited with patience his home going, for with him there was

No hidden grief,
No wild and cheerless visions of despair
No vain petitions for swift relief.

We can not understand why one should be taken in the prime of life who seemed to be so much needed by his family, friends, and the church, but God knows best and we know from the study of the life of Christ, that the usefulness of a life is not determined by the number of days we live.

The most comforting thing of all, is that in hours of sorrow, 'We know

that all things work together for good to them who love God.'

'He can not come back to us but we can go to him' for this reason Heaven is dearer and while we remain here we find it easier to seek first the Kingdom of God and His righteousness.

Fraternally,

J. P. Harrington.

November 1st closes the year in our Bible reader's course. Have you read the Bible through since November 1920? Many have done so and many others started and did not get through. Bro. Bruner of Pittsboro was the first to finish and many others followed in rapid succession. Don't quit reading now but keep on. I may announce another course of a different nature soon.

Win \$2,000



Bank Guarantee

How many objects beginning with "L" can you find in this picture?

State Bank of Philadelphia
PHILADELPHIA, PA.

TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited \$10,000.00 with this bank as a guarantee, that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA
J. J. Morrison
Cashier.

Open to Everybody

A GREAT big bona-fide chance to win \$2,000 and 14 other Cash Prizes. Think of what you could do with \$2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill NOW!

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of \$40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than \$40.

Win \$2,000

Will you win \$40 or \$2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win \$40. If you purchased \$5.00 worth of "MORE EGGS", the same list wins \$2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for Big Cash Prizes.

E. J. Reefer Dept. 25
9th and Spruce Streets, Philadelphia, Pa.
(Additional pictures sent free on request)

THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is ordered	If \$1 Worth of "More Eggs" is Ordered	If \$2 Worth of "More Eggs" is Ordered	If \$5 Worth of "More Eggs" is Ordered
1st Prize.....	\$40.00	\$300.00	\$600.00	\$2,000.00
2nd Prize.....	20.00	150.00	300.00	1,000.00
3rd Prize.....	10.00	75.00	150.00	500.00
4th Prize.....	10.00	50.00	100.00	250.00
5th Prize.....	10.00	30.00	60.00	150.00
6th Prize.....	6.00	20.00	40.00	100.00
7th Prize.....	6.00	15.00	30.00	80.00
8th Prize.....	6.00	10.00	20.00	60.00
9th Prize.....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of tie, duplicate prizes will be given.)

Observe These Rules:

- Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employee or relative of an employee of E. J. Reefer may submit an answer. It costs nothing to try.
- All answers must be mailed by post office closing time, Dec. 16, 1921.
- All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.
- Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.
- Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.
- Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.
- The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.
- Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.
- There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.
- All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.
- The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".



Special Offer on "More Eggs" During This Puzzle Contest
A One Dollar Package for \$1.00
A Two Dollar Package for \$2.00
A Five Dollar Package for \$5.00
(The winning list package contains 10 eggs as much as the \$1.00 also package) to be made during the contest period and subject to conditions, printed on order.

A DEBT TO AFRICA

Jennie N. Standifer.

Edith Brandon was worried, and as was her habit, went to her grandfather for advice. He was in his study writing, but laid aside his pen when his granddaughter entered.

"I'm worried, disgusted and puzzled all in a bunch, Grandfather," she told him.

"Unload on my shoulders, girlie," he invited smilingly.

"At the missionary meeting this afternoon they asked me to teach the Young Woman's Mission Study Class while Miss Pate is on her vacation. I promised, and they handed me a book on 'Missions in Africa.' I am so thoroughly disgusted with negroes as servants that I cannot teach that they are worth the efforts of missionaries. But how can I honorably decline to teach that class?"

"Pray and investigate, child, before refusing. I feel that some of us owe Africa a debt, and this might prove to be a way to pay it. I am busy this evening, but here is my diary for one year of the Civil War. It may help you decide whether or not the negro is worth saving."

"A shrewd way of getting rid of me Grandfather," she laughed. "You know I dote on war stories."

In her room she opened the book and began reading the faded manuscript. The first entrance read:

"Camp—, August 2nd 1861. I promised Mother I would keep a diary and will begin on my first night in camp. Leaving home and loved ones is sad, but it means adventures and a chance to prove patriotism by brave and daring deeds. Mother and Sister Sue were heart-broken to see the last man of the family leave. It was funny, though, to hear Mother give Pompey instructions about caring for me. Having been my body-servant all my life, naturally he was the one to go with me to war.

"Bring my baby boy home, Pompey was Mother's command. 'You are to watch over him day and night, and whatever happens bring him back.'

"Pompey promised all she asked, and we galloped down the lane as gayly as we had gone on fox hunts. We break camp Monday and go to Middle Mississippi. It is good to have Pompey look after my clothes and cook our 'rations.' There is the prospect of an engagement soon, and I am eager for the fray."

"A Mississippi Farm House—September 12th '61. I have at last 'smelled' gun powder. It was only a skirmish we had with the Federals, but a bullet went through my shoulder, and left me unconscious. Pompey found me. He looked like a big black angel when he took me in his arms and carried me to camp. He brought me cold water from the well all night. The regiment moved on, and I was brought to this farm house. With Pompey to nurse me I will soon be ready for service again.

"Camp—, Near Jackson, Miss., Nov. 1st Have had no time for a line in my diary for months. Skirmishes and battles have followed thick and fast since my wound healed. We have been on short rations for weeks, but

somehow Pompey forages around and scares up meat and bread. I have suspicious that he— The manuscript was too faded for reading. Edith skipped several pages and read:

Camp—, February 27th, 1862. I am able to be out of the hospital after a bad case of smallpox. Am married for life, but that is a mere trifle to a man. Pompey never left me except to prepare my food. Had I been blind I would have thought Mother was nursing me. It is strange how gentle is the touch of those big black hands.

"I have learned that a number of us will be sent to Fort Jackson, near the mouth of the Mississippi River to do guard duty until we get stronger. I will have a chance to serve while I rest and take it to please Pompey. He is afraid he will not get to take me back to 'Ole Miss'— There were several pages too blurred to be legible.

"Fort Jackson, April 2nd 1862. Have had one month of guard duty, with constant threatening of squadrons of Federal ships coming up the river. Rations have been short, but Pompey has kept our mess supplied with river cat fish and mud turtles. Wish I could write a poem on *Faithful Pompey*

"21st, '62.— The inevitable has happened. A fleet of forty-five vessels, commanded by Admiral Farragut and General Butler, came up the river and began a furious bombardment of our fort. For six days the shower of shot and shell continued. The fort was not seriously damaged. Farragut ran past the batteries, broke the chain stretched across the river, and overpowered our small fleet. The squadron reached New Orleans next day, and the city surrendered. We were out of supplies, and our commandant told the guardsmen they were free to swim the river and attempt to escape, or surrender to the enemy. I was undecided what to do, but Pompey said:

"We gotta git away, Marse Joe, I promised Ole Miss I'd fetch you home and I know dem Yankees wouldn't let me do it."

"I can't swim the river with my weak shoulder," I objected.

"But I kin swim it, and we goes." He went to packing my few belongings in an oil cloth bag. In half an hour we make the plunge for freedom.

"Elmore County, Alabama, August 20th 1862. One year ago I left for Camp. My return a month ago, after I was reported dead, was the cause of much rejoicing in my home.

"I have a hazy remembrance of the swim across the swift, dark river. My strength failed before we reached the current, but Pompey swam with me across the stream. I was exhausted. We hid in the swamps for days. I was delirious with fever, but good old Pompey managed to take me to a fisherman's cabin. He carried me in his arms for ten miles. For a month he nursed me, and when the fever broke we made another start for home. I was too weak to walk, and he again carried me on his back as he had in my childhood.

"There was a relapse, and we found shelter with a poor farmer. I remember little after we left the farm except there were occasional rides in passing wagons, and frequent stops to rest. My money was gone and Pompey begged and

worked for enough to keep us alive.

"One evening about dusk, I opened my eyes and beheld my dear old home. A light shown from a window of Mother's room. And there she and Sister Sue sat, sewing. I thought it was a fantasy of my fevered brain, but Pompey strode on up the steps, into the hall, and walked into Mother's room as if he had been gone but a few days. He laid me on the bed as tenderly as he would a baby as said with pride:

"Here's Marse Joe, Ole Miss. I tole you I'd fetch him back to you. He's live, but sorter puny."

"To think of our wise, useful, splendid grandfather coming home like that sobbed Edith as she closed the book.

"She ran down to her grandfather's study and entered just as he was taking a typewritten sheet from the machine.

"What is that Grandfather?" she asked.

"A simplified sermon I want to preach to the negroes, little girl. Young Pompey wants me to preach his ordination sermon Wednesday evening, and as he is the grandson of my old body servant I want to make it especially plain. I feel a deep interest in the progress of the negro race."

"So do I, Grandfather since investigating. I am going to give my very best efforts to teaching 'Missions in Africa,' as a small payment on the debt we owe the true and faithful of that race."

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SUNDAY SCHOOL LESSON

Nov. 6th, 1921.

Thos. L. Wooten

PAUL AT JERUSALEM

Acts 21:18 to 23:24

The Sunday School Committee gives only the arrest of Paul in the Scripture reading for this lesson, but I think that we need to look at the whole passage of Scripture if we are to get the truth taught and the lessons that should be ours as we study of Paul's visit to Jerusalem.

First. We note that Paul's coming to Jerusalem was of his own desire to bring to the Jew the great message of salvation that he had from his Lord. As we have seen in a previous lesson Paul's friends tried to persuade him not to enter Jerusalem. But he thinks best and goes his way. When he reaches the City he finds the brethren very much concerned about his coming. They did not know what his visit might lead to. The people would want to see him and hear of his work. They (the brethren) had been very much affected by his story and surely the people would be, so to meet this situation they offered to Paul a proposition, which seemed right and one in which he could agree, in-so-far as his own life was concerned. But what of the people, would they see it as he did. The out-come shows that they did not, never-the-less Paul accepts and enters into the Temple to purify himself with the four men. This may seem right to some, but to my mind it was a compromise for Paul and was not what his Lord wanted him to do. It seems that here Paul was following his own judgement and not the leadership of his Lord. The thing was a failure. The last day had come for his purifying to end, but it did not end as he had thought. Instead of a peaceable leaving of the Temple and being accepted by the people, he was carried from the Temple by a mob and would have been killed if the Roman officer had not come to his rescue.

Paul's life hung in the balance, for second. The arrest and trial of Paul, the mob wanted his life and would have had it but for the timely arrival of the Chief Captain. This arrest was first of all, a rescue. The Chief Captain wanted to save Paul's life, second it was a holding until proof could be found to prove Paul's guilt. As Paul is rescued he asks permission to speak to the mob. The Chief Captain marvels that Paul is a Jew of learning. He permits him to speak. Paul addresses the mob. This address has three points of interest for us at this time. First—Paul tells them of his own faithfulness to the Jewish religion as theirs, that he too, had persecuted. Second—the conversion of Paul. He tells it so as to make them see why he was not as they were at that moment. And third—God's work for him, how he was to bear the new message of salvation to the Gentiles. This mob heard him thus far and then went wild with rage at the mention of that hated name "Gentile." Paul wanted to reach the Jew, but it seems that it was impossible for him to do so. He always gave them the first opportunity of accepting the Gospel, here

they did not want it. When the Chief Captain saw that the mob would not listen to Paul, he had him carried into the castle and here his rescue became an arrest. The Captain wanted to know why the mob wanted to kill Paul, so there was only one way left for him and that was to scourge Paul. Paul was not a coward, but he saw no reason for suffering needlessly so he warns the men that he is a Roman, which frees him from the scourging. The third stage in the arrest is Paul's trial before the Council. This council was Jewish, known as the Sanhedrin, with the high Priest Ananias as judge. The trial seemed to be an unfair one from the beginning, as we see from the command of Ananias to smite Paul. Paul answers back, but does not mean to speak evil of the high office of Priest. As Paul sees that there is no hope of justice, he devises the council by appealing to the Pharisee part of the council. In the uproar that follows Paul would have been torn to pieces, if the chief captain had not rescued him. Right here, before we come to the fourth step in the arrest, we find the Lord coming to Paul in a vision. Tho' Paul was not as faithful as he should have been, we find the Lord faithful. He wanted Paul for a greater work, so he cheers him for that work by giving him this vision. Paul's courage is renewed and he faces the future with new hope. The fourth step in the trial is the conspiracy of more than forty Jews. They wanted Paul's life but the Lord used a little lad to thus defeating their plan. Here we see that man cannot harm when God has other plans for His own. It is wonderful as a faith builder if we only look at it as God has placed it here. His promise to Paul could not be broken so the conspiracy had to fail. The last of the arrest as far as Paul's stay in Jerusalem is concerned is now reached and Paul is sent to Caesarea to be tried by Felix, as we will see in our future lessons.

Now for a closing thought let us get the Truth that is golden. We find it in the Golden Text, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear." Think on this. Isn't it wonderful? All for us. Is He your refuge? Is He your strength? Are you trusting Him without fear? Just abiding in Him? May God give you this great truth and peace.

TWO IMPORTANT EVENTS IN THE IMMANUEL CHURCH IN HATTIESBURG

The Every-Member Canvass For Local Church Expense.

The local membership of the Immanuel Church is not large and is made up mainly of people of small income. Many of our members are poor and some have to be helped by the Church. The Church depends a great deal upon the help from the faculty and student body of the Woman's College toward local expenses. A more liberal people could not be found anywhere than the membership and congregation of the Immanuel Church. A goodly number of the members tithe and many more will join the tithing band now. The every member can-

vass has become not only an important event but an occasion of great joy in this Church. Thorough preparation is made for it and the response is always fine. Since the Immanuel Church must look to the State Board for help on the pastor's salary a request was sent to Brother Gunter for some member of the Board to come and help put on the canvass. Brother O'Brian, Enlistment missionary for the Fifth District was with us and preached a great sermon on "Financing the Kingdom." His sermon added much to the results of the canvass. It was a great success and the budget was over-subscribed. The Immanuel Church will always welcome any representative of the Board to help in the work being done here.

I wish to add a word about Brother O'Brian and the Enlistment work. Brother O'Brian has been on the job from the beginning of his work. He is in constant demand and I do not see how we could get along without him. He is doing a work that could not be done otherwise. I know of no man who has done a greater work. I understand that there is some sentiment over the state in favor of doing away with the Enlistment men. In my judgment this would be a backward step from which we could not recover. It may be necessary to make some readjustments in the work but to do away with the Enlistment men now would weaken our 75 Million Campaign work immeasurably. I am for the Enlistment men and I think it would be a great mistake to do away with them.

II.

The Annual Revival Meeting

Last year we had Rev. H. L. Martin and he did such fine work that the church invited him back this year. The meeting which has just closed was the best perhaps in the history of the Church. Brother Martin did better preaching this year than he did last year. The spirit of the people was never finer. Large congregations attended all the services and the results were fine. Fifteen joined by baptism and twenty by letter. Last Sunday was the greatest day of the meeting. Sunday morning, after one of Brother Martin's fine sermons, over one hundred young women came to the front and stood with the pastor and Brother Martin, saying that they were willing to surrender their lives to Christ to be used of Him wherever He called. It was a great hour and will never be forgotten by those who attended the service. With only one or two exceptions all the students in the Woman's College are professed Christians and we hope soon the exceptions will make it unanimous. I have never seen anything like the enthusiasm and earnestness in religious work that we have in the Woman's College and the Immanuel Church. The reason we have no more additions to report is because the Immanuel Church has a revival going on all the time and additions both by letter and by baptism are frequent and not so many are left to join during a meeting. The half has not been told. Brother Martin is loved by all the people who come to the Immanuel Church and the pastor and the Church are happy.

W. S. Allen, pastor.

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SOUTH ALABAMA

For two weeks I have been at Whistler, Ala., five miles north of Mobile, in a revival meeting. This church is without a pastor, so I was asked to come down for awhile. The church I find disorganized, but the Sunday School and BYPU both Junior and Senior seem to be doing real well.

I find two former Mississippians doing pastoral work in this county. Elder Rufus W. Langham is at Dauphin Way Baptist church Mobile.

Eld A. C. Johnson is pastor of Prichard Baptist church three miles out. Eld W. H. Evans, another former Mississippi pastor now located at Citronelle, Ala., was assisting Pastor Monroe in a revival meeting at Toulminville, a suburb of the city. All these men are seemingly making good in this hard field.

Mobile has seven fulltime white Baptist churches and some part time. Dr. Phillips is pastor at First church, Dr. Hunter at Oakdale, Dr. Mann, Dr Stewart and some others are pastors of the other churches.

This is a great field for work. Catholicism has its blight here, so sin of every kind is visible on all sides. No attention much is paid to Sunday. Hunting, fishing, picture shows, base ball, dancing and most everything else go right along on the Lord's Day. The sound of gunshots on every hand was strange to me, but it attracted no attention from the citizens there.

I find the pastors brave and full of courage, striking against all these evils, but the fight is a big one as the Catholics are in control of the city government. The Baptist pastors in their conference, which meeting I had the pleasure to attend, passed resolutions against some of these evils, memorialized the State legislature and Congress to give relief along certain lines. May they succeed.

As I reflect on conditions in South Alabama I am of the opinion that this is a fertile Baptist field that should be well cultivated. These brave pastors need the sympathy, prayers and help of the denomination. One crying need is a Baptist Hospital in Mobile. The Catholics have the best one in the city and many Baptists are forced to patronize it. So it is to be hoped that the Baptists will take this matter up and build a first class hospital there soon. Nothing will help to win for Christ like an institution of this kind properly conducted.

Neshoba County Association.

One of the best associational meetings I have attended in a long time was the meeting of the Neshoba County Association held on October 14 — 16, 1921. Every church was represented by messengers and funds. Three churches came into the association one of which, Pleasant Dale, was a new organization.

Eld. F. M. Breland was re-elected moderator, R. L. Breland, Clerk, and R. L. White, Treasurer. Eld. R. L. Breland preached the annual introductory sermon Friday morning, his theme being 'The Church the Body of Christ' Eld. E. C. Hendrick preached the an-

sermon on Missions Sunday morning. Eld. W. L. Grafton also preached in the grove Sunday morning. Both efforts are highly spoken of.

Brethren J. E. Byrd and H. T. McLaurin were present Saturday and delivered powerful discussions on the 75 Million Work and the Tithing Campaign. All present were convinced of the Scripturalness and rightness of both causes except those 'who would not hear.' Miss M. M. Lackey did some fine work in the matter of the Woman's Work. Her lectures were simply grand. Miss Agnes Gardner was on B. Y. P. U. work. Elders Z. B. Kitchens and A. B. Culpepper were visitors highly appreciated. Brother Kitchens is pastor of Spring Creek Church where the Association met. Elders C. N. Callahan and W. L. Grafton, of Winston County Association, and Z. M. Dunn, of Tippah, were also welcome visitors.

Some of the important matters done by the body were the final organization of the County Sunday School and B. Y. P. U. Convention, the appointment of a vigilance committee to help enforce the prohibition laws, approved the tithing campaign now on and resolved to pay the pledges to the 75 Million Campaign. So it was a great meeting, not a note of discord was heard in speech or act. Everything was harmonious. A note of progress was sounded. It was good to be there.

Mrs. Elizabeth Nicholson of McDonald, Neshoba County, was 74 years old on October 14th. Her son Mathew and his daughter Evie had birthdays at the same time. So a combined birthday celebration was had at the old home. There were 69 children, grandchildren and great-grandchildren present. Quite a number of other relatives and friends present including her pastor for 24 years, Rev. F. M. Breland and the writer. After a talk by her pastor and prayer a sumptuous dinner was spread and joy prevailed. It was a splendid occasion greatly enjoyed by all present. May she have many happy returns of the day.

R. L. Breland.

The meeting closed Sunday afternoon to meet with Mt. Sinai Church one year hence, Friday before the 3rd Sunday in October, 1922, at 10 O'Clock A. M.

The church and community did their part well in feeding and entertaining the large crowd attending.

Rev. E. C. Hendrick has accepted a field of work in the eastern part of the state, consisting of Sandersville, Heidelberg, Vossburg and Oak Grove. This is a good field.

The Philadelphia W. M. U. has formed six circles with an efficient leader in each. This is in part the result of Miss Lackey's recent visit to that place.

Rev. W. L. Grafton, of Noxapater, is finishing up his year's work as associational missionary. He has done a good year's work. He will accept a pastorate somewhere January 1st. Write him if in need of a good man.

Rev. R. L. Breland has been called to be pastor at Whistler, Ala. for full time. Climatic conditions will prevent

his accepting the work. It is a good field, full of hard work with good outlook for accomplishments.

R. v. H. C. Joyner has resigned the work at DeKalb, Kemper County, with adjacent field, I am informed. His future plans are not known to me.

Rev. J. C. Furr is attending the Seminary leaving Scooba without a pastor. I have been informed that a young man from Alabama has been called.

RESOLUTIONS OF RESPECT

Whereas Our Heavenly Father in His wisdom has seen fit to remove from our number our beloved and useful comrade Mrs. Lucie Dickin McAllister. Therefore be it resolved by the W. M. U. of Waynesboro, that we have sustained a heavy loss, realizing that her place will be hard to fill.

Second:—That we bow in humble submission to His will, and that we will ever hold her in loving remembrance to the bereaved ones of our profound sympathy in this hour of their great sorrow.

Third:—That a copy of these resolutions be sent to the family, to the Baptist Record, and the local paper.

Mrs. R. O. Peel
Mrs. G. C. Chapman
Mrs. N. Faulkinbury
Committee

FROM THE BAPTIST MEMORIAL HOSPITAL

During the Summer and Fall the Hospital Pastor makes it his business to run out to the associations; as many as he can, meeting in the territory adjacent to Memphis. He has attended eight this season, four in Tennessee, two in Arkansas, and two in Mississippi. The reception given the pastor has been most cordial, and the interest shown in the work most sympathetic. The hospital has a host of grateful and appreciative friends in the territory. The report for the third quarter of 1921, closing September 30th, was the largest yet made in the nine years since the hospital opened. Patients received, 2267, coming from Tennessee 1281, Mississippi 465, Arkansas 354, and other states, 67. Of these 207 were charity, 92 being from Tennessee, 53 from Arkansas, 38 from Mississippi, and 24 from other states.

Work is now going on to the completion of the Nurses' Home and it is expected to be ready for occupancy by January first. The trustees have bonded the hospital for a sum sufficient to pay all outstanding debts and to complete the Nurses' Home. These bonds will be paid off from the large subscriptions made to the hospital in connection with the 75 Million Campaign and by Memphis friends.

The Training School for Nurses continues to grow. The enrollment is now about 95, the largest to date by far. We hope to have passed 100 by the time the new Home is occupied. And yet there is room. Applicants may write Miss Archer, superintendent of Nurses, Baptist Memorial Hospital, Memphis.

M. D. Jeffries.

Shilo Church, Lawrence County
Sermon on Tithing by pastor, resulting in 14 pledge cards signed;

\$43.50 paid on 75 million campaign, more tithers will be enrolled. Lawrence County S. S. Convention meets with us on 5th Sunday of October, and a most efficient program will be rendered. Some of our best talent will be there and speak. Every body cordially invited.

Their pastor, W. P. Sandifer.

P. S. A Steering and Literature Committee appointed.

OCEAN SPRINGS MEETING

The meeting at Ocean Springs, Jackson County, resulted in great good to the church and community. The pastor had as assistant to lead the song services Mr. R. K. Corder and wife of the Baptist Bible Institute on New Orleans La. Bro. and Sister Corder are South Carolinians, and are very fine help in meetings. Any pastor seeking help in meetings of a genuine type will not make a mistake to secure their services. The results were four for baptism and eight by letter, both Junior and Senior B. Y. P. U. organized, and the W. M. S. soon to be organized. The pastor who serves this church in the afternoon of 2nd and 4th Sundays did the preaching by the help of the Lord.

Our meeting at Biloxi First begins Nov. 20th with Dr. H. M. King of Jackson to do the preaching and Charlie Butler to lead the song service. We need the prayers of the brotherhood that the Lord may make His stately steppings heard in this coast country.

Yours for tithing victory,
J. L. Boyd, pastor.

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DAVIS MEMORIAL

The following resolutions in regard to the fight between the Pastor's Association of this city and the State Fair, were adopted by the Davis Memorial Baptist Church, Bailey Avenue, Jackson, Mississippi:

Be it resolved, that the people of the Davis Memorial Baptist Church, go on record as approving action of the pastors of the City of Jackson, in having the raffle wheels of the State Fair stopped, and extend to them, our congratulations on the victory won in the courts, and to offer them any personal service or financial aid, we are capable of giving, in any undertaking of this kind. Also, we desire to go on record as disapproving of our City Officials, winking at these violations of the law and especially, of their encouraging their attempt to find a method of technical evasion of same.

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